

# THE EAST & WEST REVIEW

*An Anglican Missionary Quarterly*

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**Volume XVII**

**JANUARY, 1951**

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- To educate and train Ordinands.
- To make Book grants to Theological Students and newly ordained Deacons.
- To establish and assist Teacher Training Colleges.
- To produce, despatch and distribute Christian Literature.
- To provide Port and Voyage Chaplains to meet the spiritual needs of emigrants.

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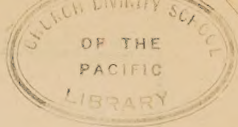
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## EDITORIAL NOTES

**T**WO hundred and fifty years ago the Society for the Propagation of the Gospel received its Royal Charter from William III, and the missionary enterprise of the Church of England began. It is true that S.P.C.K., founded three years earlier, had missionary responsibilities as part of its purpose, but most of these were transferred to the new society, which was the first Missionary Society of the Church in the modern sense. The two hundred and fiftieth Birthday is thus an event of importance, not only in the life of the Society but for the Church as a whole.

The growth of the Churches in the East was fostered by the Society, and to-day their existence is challenged as never before. The problems of the Churches in Burma, China, Korea and Japan are grave, and those Churches need all the prayers and understanding sympathy of Christians throughout the world. But though the difficulties and dangers cannot be exaggerated, there are also many grounds for optimism, as can be seen from the articles on Burma and China by the former Archdeacon of Rangoon and by Bishop Maxwell. Though support from England may have to take forms different from those of the past, the Churches threatened by Communism need our help all the more, and it is part of our Christian duty to enter into as full an understanding as we can of the problems which they face and the opportunities which are open.

In our last number, we referred to the necessity for the Church to think out how best it can enter into a fruitful partnership with the State in the field of education. The Advisory Committee on Education in the Colonies, when it was set up twenty-six years ago, gave its attention to this question and produced the Memorandum of 1925 in which the importance of the spiritual element in education was clearly stated. That Memorandum has been the basis of British Colonial policy in education since 1925, but with the rapid expansion of education in recent years the nature of the partnership has changed, and some restatement of the principles has become urgent. As a further contribution to Christian thinking on this subject, we publish two articles, one dealing with education in West Africa and the other with East and Central Africa.

If the Churches overseas are to be effective, whether in direct evangelism or in educational work, they need reinforcements. The problem of recruitment presses heavily on the Societies, as indeed it does also on the Colonial Office. More men and women of the highest qualifications are needed to train the indigenous Ministry, to make the Christian contribution in education an effective one, and to ensure that throughout the social services the spiritual basis of all such work receives its proper emphasis. To-day such men and women are not forthcoming in the numbers which are required, and the Archdeacon of Imerina shows in his article how the difficulty of recruitment affects a Diocese which has many burdens to carry.

Problems such as these will not be solved, humanly speaking, until every member of the Church in this country realizes and accepts his responsibility for the evangelization of the world and the edification of Christ's Church.

# TWO HUNDRED AND FIFTY YEARS OF S.P.G.

By THE RT. REV. BASIL C. ROBERTS\*

IT is an incorrigible habit of human nature, not without Scriptural precedent and sanction as well as warning, to observe anniversaries at decent intervals. So it comes about that in 1951 the Festival of Britain will recall memories of the Great Exhibition a hundred years ago, and the Society for the Propagation of the Gospel will be celebrating on June 16th and over the succeeding twelve months the granting of the Royal Charter which gave it birth in 1701. This date can hardly fail to be recognized as a significant event in the life and growth of what has now become the Anglican Communion. For it marked a welcome collaboration between Church and State in launching the earliest post-Reformation revival of missionary enterprise, which had already been given an initial impulse by the foundation of the Society for Promoting Christian Knowledge three years previously, and it illustrated—as so often in Christian history and experience—the influence and inspiration of a single individual in initiating great movements of reform and adventure. The worthy Dr. Thomas Bray was deeply stirred by the knowledge of the spiritual plight of settlers in the American continent, which was revealed to him through his responsibility as a Commissary of the Bishop of London for Maryland and through a personal investigation across the Atlantic, and thus became mainly instrumental in the foundation of the two Anglican Societies which still bear their original titles and continue to discharge their respective shares in the task of building up and extending the Church.

It would be out of place in this brief article to attempt anything like a full picture of the Society's activities over this period. The monumental work of C. F. Pascoe, *Two Hundred Years of S.P.G.* remains a mine of information for the serious student up to the year 1901, and it will shortly be followed by a major volume from the pen of Rev. H. P. Thompson, bringing the story up to date. Meanwhile, there is already available a more popular and slender publication by Rev. P. Stacy Waddy, *A Ship Under Sail*, which gives an attractive bird's-eye view of the whole romance and may well deserve the attention of the preacher or speaker as well as the ordinary reader. It will be enough therefore to sketch here some of the main features, motives and effects of the Society's onward course, and for this purpose the title of this Review provides a suggestive starting-point. For under the providence of God, S.P.G. has literally spanned the world "East and West" in reverse order, and has ever set before itself the two-fold aim of nurturing and consolidating the Church, where it has been planted amongst our own people or among other races overseas, and of spreading the knowledge of the Gospel into new fields through a combination of its own resources and initiatives with those of the local Church.

\* The Rt. Rev. B. C. Roberts was Bishop of Singapore from 1927 to 1940 and has been Secretary of the S.P.G. since 1944.



Its first thrust was in a westerly direction towards the continent of North America and the islands of the Caribbean, better known as the West Indies, and it did not take long to get into its stride: for in the year 1702 the pioneer missionary, Rev. George Keith, set sail for Boston in the good ship *Centurion*, which has been immortalized in the Society's seal and will furnish a fitting emblem for the coming observances. In the succeeding seventy-five years, until the declaration of American Independence severed relationships, S.P.G. sent out no less than three hundred missionaries to work amongst European Colonists, African Negroes, Red Indians and Esquimaux, and continued its links with Canada after the separation had been effected. An incident of those infant years is worth repeating as showing the amazing expedition with which the Society was capable of acting in days when correspondence must have been laboured and transport meagre. On April 6th, 1749, an appeal was made to it by the Lords Commissioners for Trade and Plantations in Whitehall for a Minister and Schoolmaster to serve each of the six new townships which the King was proposing to establish in the Province of Nova Scotia. On the very next day a special meeting was held and attended by the two Archbishops and ten Suffragan Bishops, and in spite of a very limited assurance of income as compared with modern standards the challenge was accepted. The promise could not be immediately implemented in full: but within a fortnight of the original letter two priests and one schoolmaster were appointed and later reported that they had safely reached harbour on the other side by June 21st of the same year.

Behind this anecdote lies an impression of tremendous faith and zeal, which bore abundant fruit in its own time and invites the emulation of later generations. It would be a mistake however to suppose that spiritual and pastoral ministrations to the American Colonies were entirely dependent upon S.P.G. enterprise or even upon Anglican representatives. Other denominations shared in the shepherding of overseas adventurers, and George Keith himself had laboured in New Jersey and Philadelphia for fifteen years as a Quaker before he was ordained in the Church of England. Nevertheless, the Society has left an honourable name in these original spheres of its operations, and has lived to see the fulfilment of one of its most cherished ideals in the advancement of the two great Churches of the United States and Canada to full self-governing and self-supporting status and to substantial participation in the missionary output of the Anglican Communion. This development was not however attained quickly or easily, and the first requisite in the supply of a Bishop, which was the subject of constant agitation on the part of the Society, was not satisfied until the consecration of Bishop Seabury for the United States by the Scottish Bishops in 1784 and of Bishop Charles Inglis for Canada in 1787 by the Archbishop of Canterbury at Lambeth. This theme was frequently reiterated in the Annual Sermons of the eighteenth century and foreshadowed the concern which the Society has consistently shown elsewhere for the sufficient provision and adequate maintenance of the episcopate, whether immigrant or indigenous. Another topic which recurs in those sermons was the duty of the Society towards people of

other races, and particularly towards the slaves of America and the West Indies. It never swerved from the spirit of its Charter which was at once interpreted as including the conversion of the coloured races as well as the spiritual care of our own people, and this principle was carried into practice by many a devoted priest, who thus paved the way for the recognition of the learning of languages as an essential part of the equipment of a missionary working beyond the range of the English tongue. The actual ownership of slaves was inherited by the Society in the West Indies, and their treatment was humane, though not perhaps as heroic or generous as would be expected, if judged by the standards of subsequent enlightenment. That background, however, coupled with the social and economic conditions of the area, has made the struggle against poverty acute and prolonged and has retarded the growth towards maturity which has characterized its more favoured neighbours. For this reason a ward of the Society which was adopted from the beginning still needs and deserves outside succour on an even greater scale than it has hitherto enjoyed. Nevertheless the bulk of the population has been Christianized and has in its own measure shown itself both devout and sacrificial: the framework of Provincial autonomy has been erected with the institution of a House of Bishops covering eight Dioceses: and at least a token of the expansive spirit has been exhibited by the despatch of a pioneer missionary to West Africa in 1766, where the Diocese of Gambia and the Rio Pongas has since been created.

These achievements of the first century were preparing the ground for a new phase of oversea strategy. The partial lightening of its commitments in the West, which culminated only a few years ago in the release of S.P.G. by the Missionary Society of the Church in Canada from a bond of £60,000, was freeing the Society to concentrate its attention on other points of the compass. This obligation was stressed by the rapid colonial development of the nineteenth century and quickened by the emergence from the beginning of the century onwards of many other Anglican Societies, notably the Church Missionary Society which assumed the sub-title of "Africa and the East." The healthy rivalry and wider vision thus engendered exerted their reflex influence upon S.P.G., and in the place of the somewhat limited scope and stagnant resources of the earlier years, which prior to 1814 had only three times with the help of Royal Letters exceeded £10,000, a steady rise of income and extension began to set in, reaching its peak in 1926 when the returns from subscriptions and collections alone realised £204,159. The transition from dependence to self-sufficiency, which has been discerned in the Churches of America, has been largely repeated in the later Dominions. Australia, which was entered by Society agents in 1793, and New Zealand in 1840, have both achieved ecclesiastical as well as political self-government and have outlived the necessity for financial aid except in some missionary Dioceses which are under their wing. South Africa, with which contact was first made in 1819, continues to be grateful for assistance with workers and grants from S.P.G.: but it likewise has evolved its own Church constitution and carries inviolate responsibility for the shaping and control of local policy.

Perhaps even more significant has been the evidence of the guiding and creating hand of the Holy Spirit in those other countries of massive populations, speaking diverse languages and professing alien religions, which, if ever they paid homage to the British Empire, have now passed beyond that tutelage into an honourable freedom. Since 1818 S.P.G. has followed in the wake of other missionary agencies in devoting much of its attention and sustenance to the sub-continent of India, until a stage was reached at which not less than one-third of the Society's total overseas expenditure was focused on this field. Here again, although the Christian community represents only a fraction of the rapidly increasing millions of India and Pakistan, the Church of India, Burma and Ceylon stands on its own feet with many nationals of episcopal rank, and now an Indian Metropolitan at its head, and the Church of South India has produced a new phenomenon by welding Anglican, Methodist, Congregational and Presbyterian elements into a single entity for the first time since the Reformation. Under different and less agreeable pressures the Nippon Sei Ko Kwai of Japan and the Chung Hua Sheng Kung Hui of China have been led to assume a wholly indigenous character, though not to the neglect of their permanent ties of kinship with the Anglican Communion. The former, to which S.P.G. extended its active support in 1873, was thrust into the acceptance of this responsibility by the pre-war attitudes of its Government towards religious bodies which made the withdrawal of almost all foreign Bishops and missionaries prudent, if not inevitable. The firm foundations, however, which had been laid and the forceful leadership of their own nationals with Bishop Yashiro to the fore secured the survival of the Church, and since the recovery of peace and the restoration of direct relations there has been no disposition on either side to turn the clock back, but rather by the mutual interchange of gifts and insights to encourage the weaving of that supra-national pattern in which the Kingdom of God must ultimately be arrayed. A similar process is unfolding itself in the enigmatic events which have bewildered statesmen and prophets in post-war China. S.P.G. has no intention of relinquishing its connection with the Dioceses of North China and Shantung, where its first impact was made in 1863, and is determined to uphold this younger but responsible Church by every possible means, even if the resignation of all foreign Bishops has to be followed by a wholesale displacement of missionaries. But in the midst of these disturbing symptoms it is possible to welcome with satisfaction another instance of the transference of authority into local custody and to anticipate with confidence the fresh impetus which it will impart to the exercise of national genius.

This broad outline might be supplemented by tracing rapidly the association of S.P.G. with a number of detached Missionary Dioceses, not yet gathered into Churches and Provinces. But it will suffice to group them together and to say that inclusively of them S.P.G. to-day offers some greater or lesser measure of support to forty-four Dioceses scattered over the face of the globe, studs them with Medical Missions as well as Clergy and teachers, and by virtue of its legacy income helps them to consolidate items of fundamental importance, like the endowment



of Bishoprics and the equipment of theological education. As they successively advance towards stability, the episcopate is multiplied, new Dioceses are carved out of old, as Delhi from Lahore and Basutoland from Bloemfontein, and new Provinces are formed, of which the latest example is West Africa. All this is indicative of a fixity of purpose and direction, not unmingled with flexibility of adaptation, and points to a Divine impulse which can be trusted to remain unmoved by the turmoils and perplexities of the world.

Thus the record of 1701-1951 brings a thrill of pride in faithful labourers and a tribute of thanksgiving to God, even though it may also reveal points at which neglect and failure have justified criticism, and experience has issued warnings to be taken to heart. There may be something artificial about the selection of a particular date at which to pause and take stock of past history, and it would be egregiously false to indulge in such a luxury of reminiscence as to interrupt the current of present duty or to imply that the services of the Society were approaching a full end. The sacrifice of praise is rendered to God with glad and humble remembrance of what He has wrought, but also with a lively consciousness of the stupendous proportions of the "unfinished task", which can only be matched by a wave of faith and hope surging out of the realization of past blessings. The Anniversary falls midway in a century which has already been tainted and desolated by two world wars and in which the restlessness and indiscipline of mankind are widely threatening the witness of the Church with extinction. Yet the same age of secular revolt is manifesting remarkable tendencies towards Christian cohesion, ranging from the general search for organic union amongst denominational bodies to the accepted policy of "Growing Together" between the Anglican Missionary Societies.

Encouraged by that deepening fellowship S.P.G. will seek to commend its commemoration to the sympathy of its fellow-Churchmen, and to derive from it not merely an increased weight of support in prayer, service and offerings for its own work, but a more intensive and diffuse awareness of the challenge and opportunity of the entire missionary movement. The glory of God is enshrined in the triumphs of the Gospel over these two hundred and fifty years, and is not the monopoly of any one organization. It will shine still more brightly in proportion as we recognize in our several stations that we are "members one of another". If S.P.G. through its common day of prayer on January 25th, and its subsequent observances succeeds at all in cultivating and enriching this spirit of co-operation, it will have redeemed its festival from being a vain and selfish parade of pomp and show and made it, as it is truly intended to be, a contribution of some worth to the fulfilment of our Lord's prayer.

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# BURMA REVIEW

By G. APPLETON\*

**T**HE Church in Burma has passed through nine years of stern testing since the Japanese invaded the country in December, 1941. For three years it was without missionaries and without grants from Britain; it was cut off from contact with the World Church, although most of its members knew that the spiritual fellowship remained unbroken. Many of the larger churches were requisitioned; the schools closed down; Diocesan administration ended. Christians everywhere were suspect and "some resisted unto blood". Yet the Church remained faithful, and came through the ordeal, for although they might be stripped of everything else, they found that the Grace of God was sufficient for their most desperate needs.

The joy of liberation and the restoration of full fellowship with the Universal Church were soon followed by periods of further testing. Attention was concentrated more on political agitation than on practical reconstruction. This resulted in self-government outside the British Commonwealth, but left the first independent Burmese Government with the task of reconstruction only barely started. The outbreak of rebellion on the part of the Communists and also by the Karens not only prevented a united effort in reconstruction, but destroyed a good deal of that which was being attempted.

The Karens had remained unshakably loyal to Great Britain throughout the Japanese occupation. When liberation came they naturally hoped for some satisfaction of their own aspirations for a separate state. When independence was granted they would have preferred to remain within the British Commonwealth, for they still distrusted the good faith of the Burmese majority. Unfortunately they made a number of costly tactical mistakes, largely due to poor leadership. The first of these was in boycotting the elections in April, 1947, which resulted in 24 Karens being elected who were not really representative of the main body of Karen opinion, but were nominees of the dominant political party, the Anti-Fascist People's Freedom League, controlled by General Aung San. Conditions were made still worse by the assassination of Aung San a few months later, for he had been well disposed towards the Karens and would probably have followed the policy which had secured the co-operation of the Shans, Kachins and Chins, who had been allowed almost to make their own terms for remaining within the Union of Burma.

The difficulty in granting a Karen state was that the majority of the Karens did not live in any well-defined areas, except perhaps in the Karenni districts which are very sparsely populated, but are inextricably intermingled with Burmans and seldom in sufficient numbers to give them a majority in any division. The prospect was not made

\* The Rev. G. Appleton was a S.P.G. missionary in Burma 1927-1946, Archdeacon of Rangoon 1943-6, Director of Public Relations, Government of Burma, 1945-6, and is now a secretary of the Conference of British Missionary Societies.

easier by the Karens demanding much more than they hoped to get. The Burma Government conceded the principle of a Karen state within the Union, but were slow in making definite proposals. The result was that a section of the Karens in frustration and despair went into rebellion. Part of them, however, remained loyal to the Burma Government and it was loyal Karen troops which at one time saved the government from threatened disaster.

Negotiations for a peaceful settlement went on, in which Bishop West and Francis Ah Mya took a leading part, and there were high hopes that terms acceptable to both sides could be found. Negotiations, however, broke down on the understandable demand of government that the Karens should lay down their arms. This the Karens did not trust their Burmese countrymen sufficiently to be able to do. The situation was exacerbated still further by the attitude of the Rangoon press which regarded the suggested terms as complete victory rather than honourable settlement.

So the rebellion still goes on, with the Karen troops withdrawn into the hills, but holding together, although their leader Saw Ba U Gyi has been killed and they are finding it difficult to obtain arms and ammunition. Quite a number of Christians have been with the Karens; Saw Ba U Gyi was himself a Baptist Christian, and his successor is said to be the son of an Anglican Karen priest. Karen and Burmese leaders in the Anglican Church, however, have been foremost in their efforts for peace. They have resolutely declined to take sides and have worked for a just settlement and increase in goodwill.

The Communist rebellion has been definitely defeated by government forces, but the rebels have broken up into dacoit gangs who move round and terrorize the neighbourhood in which they happen to be. The Communist cause has lost considerable ground in Burma and a few weeks ago the Prime Minister, Thakin Nu, felt strong enough to dismiss two of his ministers who had strong Communist sympathies. It would, however, be optimistic to think that the whole of the country is well under control; only in the main towns and now along the main lines of communication is government securely established. In the Shan States there has been considerable unrest and dacoit activity among the Taung-thus, while on the Chinese border a number of Kuomintang troops have taken refuge. These have been pursued by Chinese Communist troops, and here there are all the ingredients to make a difficult situation.

For the last two years the main lines of communication have not been open, and the main contact between the principal towns has been by air. Now at last the road to Mandalay is precariously open, convoys have been able to move up the river, while there is only a fifteen-mile gap on the railway to Mandalay. But with so many dacoits at work it is not difficult to make a sudden descent and loot unguarded travellers. This has made it very difficult for the Bishop to keep in touch with his clergy, and almost impossible for bodies like the Diocesan Council to meet. Bishop Ah Mya, for instance, whose headquarters are at Moulmein, has not been in touch for over a year with the clergy of the Kappali Mission which is less than 100 miles north. The clergy



in the Toungoo hills have been isolated for nearly two years, and most of them are still in areas held by the Karen rebels. In the Delta, travelling has been similarly disrupted, but Archdeacon Po Kun has a Franciscan disregard for opposing parties and finds his way to and from Rangoon, with considerable risk, but so far without mishap.

Economically, the country has been badly hit. There is very little movement of timber, the oil industry in Central Burma is at a standstill and mining of lead, silver and wolfram has not really got going again. It has, however, been a great achievement to get something like 1,200,000 tons of rice exported during the past year. The high price which other countries are willing to pay for this much-needed rice has helped to make Burma's financial position less serious than it would otherwise have been. In Rangoon the cost of living is four or five times what it was before the war, and this involves very generous cost of living allowances both to missionaries and national clergy. In the country districts there is plenty of food, but a great scarcity of clothing and manufactured goods. These hardships fall equally on all sections of the community, but perhaps more so on the small Anglican Community which can hardly number much more than 10,000.

In that rather gloomy situation the Church has had to furnish spiritual leadership for its own people and for the nation. The Bishop is one of the outstanding figures in the national life and has been able to set before the people of all races a new interpretation of patriotism. Seldom can a Bishop of another race have stood so high in the confidence of a non-Christian Prime Minister and his Government. In Church leadership, his aim has been to develop Christian leaders of courage and flexibility, able to see the opportunity in the most difficult conditions. With him he has two able assistant Bishops in Francis Ah Mya, a Karen, and John Aung Hla, a Burman. In addition, he has three indigenous archdeacons. Since the liberation the administration of the Diocese has been largely in the hands of Christian nationals, and when last the Diocesan Council was able to meet its language was Burmese with the interpretation into English and Karen where necessary.

In the early months of 1949, the Bishop had been the victim of gross misrepresentation in the Burmese Press, which made him feel that his presence was perhaps a hindrance to the cause of the Church. He, therefore, placed his resignation in the hands of the Metropolitan. Later, however, he emerged triumphant from all the misrepresentations and abuse, and his resignation has been withdrawn for the time being while he completes his task of training Christian leaders to take full responsibility for the Church of the new Burma.

An element in this training has been the reduction of missionaries, particularly in the well-established S.P.G. areas. At the moment there are only three priests—the veteran William Garrad in Mandalay, George Tidey at the College of the Holy Cross, and Christopher Lewis at the Cathedral. Miss Avice Cam, who for over a year was cut off in the Toungoo area, held by the Karen rebels has now begun to re-establish a training hospital for nurses. In addition, Mrs. Tidey and Mrs. Lewis (*née* Josephine Chapman) are valiant fellow-workers with their husbands, and Mrs. West at Bishops Court continues to keep open home for people

of all races. The small number of missionaries is mainly due to policy, for the indigenous Christians would love to have as many as possible. The two Assistant Bishops who were recently in England on an unexpected visit made it clear that Christian leaders value the presence of missionaries, especially when they are people like our present group who are prepared to work at posts where the Church feels they are best used and are also ready to build up indigenous clergy and workers to take their place. Officially no new missionary bodies may be admitted into Burma, and no new missionaries unless they are to fill posts which cannot at present be undertaken by indigenous Christians. But requests from the Christian leaders of the country will always get a sympathetic hearing from government, and there has been no difficulty in getting permission for several new medical missionaries.

The training of the clergy at Holy Cross depends largely on the standard of education achieved before students get there, and in the last nine years education has naturally suffered very badly. Yet two elder men have been trained and ordained and a small group is at present under training. In addition two Anglo-Burmans are being trained at Bishops' College, Calcutta. George Tidey and his sub-Warden John Maung Pe have been doing invaluable work in refreshment courses for the clergy, stimulating alike devotion, discipline, pastoral spirit and study. A good deal of thought is going into plans for the future; and it is not yet clear whether Diocesan policy will be to train all the ordinands at Holy Cross or to send our better educated men to Bishops' College, Calcutta, and keep Holy Cross for those on the next level. Possibly the damage to the Baptist Theological School at Insein during the rebellion might lead to some limited co-operation in theological training in which Holy Cross might be able to take its part and share with other denominations a heritage which has always been at the very centre of the Anglican life.

In education, the government took over full control and so there are now no grants-in-aid to Christian schools. They are, however, recognized if they come up to the required standard of efficiency—and standards must necessarily be low for a time—and students are allowed to sit for government examinations. In Rangoon Diocesan English and Anglo-Vernacular High Schools have been combined, and there is one high school for boys at St. John's College and one for girls attached to the Cathedral. Fees must necessarily be high with the present cost of living, but there is no lack of pupils. The one drawback is that very few Christian pupils are able to afford the fees and so some scheme of scholarships is needed. Other Christian schools have been got going mainly through the efforts of groups of local Christian teachers; this is notably the case in East Rangoon, Syriam, Moulmein, Maymyo and Shwebo. A missionary adviser for Christian education would be a great asset in the present difficult situation, but so far the right person has not been found, or if found, has been engaged in vital work elsewhere. Fortunately, there are a number of first-class teachers devoting themselves to Christian education, and several others are receiving post-graduate training at the University. It is difficult to get news about the many village schools which existed before the

war, and which did such valuable work in evangelism. Altogether, education must certainly be a great problem to the Bishops and their fellow-workers.

In the University, government has taken over Judson College which had been the pride of the American Baptist Mission and had done a great service to Christian education generally. It had been planned that Judson should become a united Christian College and even before the war, other Christian bodies were represented on the governing Council. Now, all that is left in Christian hands is the College Chapel and the Pastor's House. Recently a Burmese Christian, U Kyaw Than, has been appointed S.C.M. Federation Secretary for South-east Asia. He felt that that there was one great advantage in the new conditions in the University, in that Christian students were now scattered throughout all the University hostels, instead of being concentrated in Judson College. He reported that there were over 200 active members of the S.C.M. in the University, and that Christians had a better chance of witnessing to their faith now that Burma was independent.

In addition to Judson College Chapel our own College of the Holy Cross looks after Anglican students in the University and there is a strong Roman Catholic centre at St. Augustine's. A constituent college of the University has been opened at Mandalay and Christians at Moulmein are hoping that there might be a Christian College there affiliated to the University. This hope, however, is rather a distant one.

On the medical side, Miss Cam is now in a position to develop her training hospital at Toungoo for which the Winchester Mission in England has been steadily collecting funds. Early in the New Year she will be joined by Miss Hilda Sexton, a new Sister from S.P.G. Their work would be greatly strengthened by the presence of a doctor. At Mandalay the buildings of the Queen Alexandra Children's Hospital are still requisitioned by the Government and used by the Roman Catholic High School, while their buildings serve as a General Hospital. When the Children's Hospital is again available, it is planned to have a United Christian Hospital there, to which Anglicans will make their contribution. The village nurses in the Delta are still carrying on although their stocks of medicine must be well exhausted by this time. During the time that she was cut off in the Karen areas, Miss Cam and her two companion nurses were able to go out to a number of the villages in the Karen Hills. Medical work is warmly welcomed in Burma, and may well prove one of the most effective means of proclaiming the Gospel.

In self-support there has been a setback since the liberation. During the Japanese occupation there were no grants from the West and there was no central diocesan organization to guarantee monthly salaries. The clergy were kept going by a first charge on the offerings of the faithful; some of them worked in the fields themselves; at other times Christian families took it in turns to provide a morning or evening meal for the priest and his family. When liberation came there was never a mention of back pay and most of the clergy were reluctant to take the compassionate grants which the Bishop was able to make them. They themselves suggested that the valuable experience of the



war years should not be lost by going back to the old system of monthly salaries from the diocesan centre. In practice, however, this did not work out very smoothly, and although it was recognized that special emergency measures might have to be employed from time to time to keep the clergy going, yet missionaries felt it was only fair to their indigenous brethren to have the security of a regular salary. So now once more the full monthly bill has to be met from Bishops' court. The two Assistant Bishops on their recent visit frankly admitted that this was a setback, but said that self-support was now beginning again, and the offerings of the Church were able to cover about one-third of the salaries for the Ministry. The rest had to come from S.P.G. grants and from rents received from government for requisitioned buildings.

During the year the Diocese has said farewell to the Andaman and Nicobar islands which two years earlier had been transferred to the Calcutta Diocese, although the Bishop of Rangoon had been continuing his Episcopal supervision. Now that there is a Nicobarese Bishop, he will work in direct relationship with the new Metropolitan in Calcutta. Burma has supplied much inspiration and encouragement for evangelism in the Nicobars, particularly through Bishop and Mrs. West, though, of course, the real secret has been in the faithfulness and solid leadership of Bishop John Richardson. Already half of the population of the Nicobars is Christian, and the advance continues. Since he was consecrated in January last, Bishop Richardson has confirmed just under 400 candidates. He will be in England for the S.P.G. Anniversary in 1951, and many people will be glad to meet this Apostle from the Nicobarese Lindisfarne who has been responsible for one of the most thrilling pieces of modern missionary enterprise.

In the north of Burma and in Arakan the B.C.M.S., who began work in Burma in 1924, are pressing ahead with their evangelistic work. Their staff consists of 29 missionaries, which includes 5 clergy, 9 medical workers, 2 educationists, 8 evangelists, and 5 wives who probably have to combine a little of all the varieties of work just mentioned. Since the liberation there has been great progress among the Jinghpaws (Kachins) and Baptisms can now be reckoned in hundreds as against scores before the war. Of the two indigenous clergy U Set Paw has just retired and Hkamaw Gam is now in full charge of the station at Kamaing.

Those heroic veterans, Colonel and Mrs. Middleton-West, returned to Mohnyin in May last, and the hospital there has now been re-opened. The hospital at Panglong in the Shan States is entirely self-supporting and is gradually replacing its temporary huts with more permanent buildings.

Talks with B.C.M.S. missionaries show that conditions in the north are much more peaceful than in the south, and there is a very friendly spirit among the people—Buddhists as well as Animists.

In Arakan the work among the Khumis in the Hill Tracts is most promising, and a virile self-supporting Church is being built up. *The Acts of the Apostles* has been recently translated into Khumi and will be published by the Bible Society who already publish the Gospels in that language. A Khumi, named Tahawi, is being prepared for ordination.

There is a happy spirit in the Diocese between the two Societies working there, which was deepened by the experiences of the war. S.P.G. workers have been inspired by the evangelistic zeal of their B.C.M.S. brethren, while the latter have been glad to learn from the pastoral experience of the older Society, particularly in the training of indigenous leaders.

Ecumenical relationships in Burma have always been good, because Burma has been spared the multiplicity of Protestant sects that seem to make for China, India and the Belgian Congo. With the coming of independence and the gradual withdrawal of missionaries there is a greater need than ever for a united Christian front which has to meet the growth of secularism and the probable resurgence of a Buddhism which has behind it the forces and loyalties of nationalism. Three delegates from Burma attended the Bangkok Conference in December, 1949, and were thrilled to find that the Christian forces in Asia were thoroughly indigenous, firm in the Christian Faith, and determined to proclaim the Gospel to their own people. The Burma Christian Council has recently been granted the status of a National Constituent of the International Missionary Council. It will clearly play an important part in relations with its own government and in fellowship with the Church in other Asian countries. It is to be hoped that the Anglican Church in Burma will be able to make a whole-hearted contribution to this Council. Often in Councils of this kind much time is spent over what seems very little result, but in the pressure of a non-Christian culture, Christian unity is an urgent need, and indeed much easier of fulfilment than in the West.

The Bible Society under its trusted and gallant leader, Harold Willans, is busy in supplying much-needed Bibles to nearly all the races in Burma. The Christian Literature Society during the past two years has published nearly eighty books and pamphlets, most of them reprints of books which have proved useful before the war. Among these reprints were *The Heart of the Bible*, a shorter Bible edited in a single theme with paragraph headings, by Josephine Chapman—a most valuable publication; also *Helps to Worship*, a treasury of mainly Anglican worship which has been greatly appreciated by the other denominations; a third publication on Anglican initiative has been the translation of Father Strong's *Christ's Method of Prayer*. The Burma Educational Bookshop in Rangoon, under the auspices of the S.P.C.K., is the best bookshop in Burma—supplying the best general books as well as those of religious interest. During the past year S.P.C.K. has reprinted the whole of the *Burmese Prayer Book*.

This review attempts to give an overall picture of the Anglican work in Burma. The writer has no easy optimistic ideas about the future; all that he knows is that difficulty after difficulty is being faced by the Church in faith and courage. The Burmese Church has learnt to look for the hand of God in everything that is happening, and from repeated experience knows that every difficulty brings with it an equal opportunity.

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down these strong doctrines. We were disappointed. There is to be no compromise, and all the youth of China are to become intoxicated with this strong wine. From the point of view of China's present leaders, it is much more important that University students should attend indoctrination classes than take examinations which qualify them for various forms of social service. These studies can wait. The correction of students' life-motives, attitudes and methods of work, must be dealt with at once. How the young educated people in the Church are likely to face this situation can be seen already. The less convinced Christians are quietly gearing-in to State doctrines; the majority are trying to gear-in and find the process a jarring one; the comparatively few despair of ever making a vital connection between the two ideologies. All the time, the pressure to do so is very great. If one period of indoctrination fails of achievement, a second, a third and a fourth are given, until the recipient becomes mentally susceptible to the new ideas. And in the background to all his thinking there is the fear that economic pressure will be applied as well. "Become one of us and we'll find you a job," conveys a threat as well as a promise, and the young student can see no future for himself unless he conforms to pattern. It is not surprising therefore that many members of Christian Youth Fellowships have left their homes, joined the army or political groups, and disappeared for the time being from the fellowship of the Church.

Thirdly, the activities of missionaries in China have been considerably circumscribed. The missionary is under suspicion. He is a member, so an article in a leading Peking paper affirmed, of a missionary society, and therefore of an espionage system. In many parts of China he is not allowed to move about from one place to another. This means that he cannot attend Synod or Conference unless he happens to live in one of the large cities where these are convened. More serious than this, many of the rural churches are now without his pastoral and medical care, and much of the evangelistic work he used to do among students in the cities it is now impossible for him to undertake. He often suffers from a sense of frustration, and is unable to give of his best to the life and witness of the Church. Physical ailments increase under the mental and spiritual strain, and if he happens to have children in China, the inclination to take them home is very strong. Once he has left, he is not likely to be able to get a re-entry permit from the People's Government. We will discuss later on the ability of the Church to carry on without the missionary, but for the moment we cannot but admit that his absence will be a great loss to some of the weaker churches.

These, then, are some of the discouraging factors in the present situation. No doubt there are others as well—observable in other parts of China—but these three are sufficient to create a pessimistic attitude in some sections of the Missionary home-constituency. The question now is, are there any grounds for optimism in the Chinese Church which outweigh them, and which give us fresh confidence in her ability not only to survive, but also to grow stronger? We believe there are, and proceed to state them with conviction.

First of all, recent events in China have not caught the Church entirely unprepared. Large areas in which the Church operated during

the last war fell into the hands of the Japanese; Westerners were interned, and all foreign funds were cut off. And yet that Church carried on, and in some districts increased in strength. In other words, they demonstrated that the presence of missionaries and the supply of Western money, while of great value to a weak Church, are not absolutely essential for its survival. This does not mean that we ought to withdraw our personnel or monetary assistance as soon as difficulties arise. Rather we should strain every effort to maintain that support as long as possible, and then if and when it has to be removed, we will have joyous confidence in God and in His Church in China.

The preparation of the Chinese Church for such a day as this, has gone forward in the last four years along other important lines as well. Evangelism has come to the forefront of all Christian activities, an evangelism not only of celebrated preachers, but of the rank and file Christians who have been inspired to give their witness. The building up of Christian homes and the encouragement of family worship, have been indirect preparations for the day when the Church may once again become the Church in the house of Mr. Chang, Mrs. Li or Miss Chow.

The training of lay-leaders who can give voluntary help to their clergy and conduct the services in the country districts when the latter cannot be present, received in many parts of China enthusiastic support. Christian Youth Fellowships have been organized on a widespread scale, and it was observed that those Fellowships which challenged their young people to give a major emphasis to worship, evangelism and social service, were those which were the most successful in holding them together during the disruptive days of the change of Government.

Secondly, if the rather ugly word "compromise" is sometimes changed into the word "adaptation", an understanding on a deeper level can be arrived at concerning some of the recent actions and pronouncements of the Christians in China. The genius of Chinese mentality is to avoid, if possible, a head-on conflict. If the latter has to come, they maintain, let it come on the really essential points of faith and loyalty, and do not allow secondary matters to become a major issue. To the Western mind this sometimes sounds a perilous proceeding, as minor compromise is always in danger of developing into a major one. But with the great majority of the sane, balanced, Chinese Christians, this is not necessarily so. Sooner or later they come to the place where they say, "So far and no farther." When that point is reached they can take as strong and courageous a stand for their convictions as Christians in any other part of the world. Again, the Chinese are masters of improvisation. The rickshawman who has no rubber solution or patches with him, and who mends a puncture in his tyre by pulling up the rubber all round the hole and tying it round with string, is representative of his fellow-countrymen in all walks of life. He represents the Church-worker who sees the need for a new approach and new methods in a new day. If a certain situation cannot be met in one way, he argues, then it must be met in another. The method which he finally uses may not be the one we would have employed, but it is *his* method, and he firmly believes he has been God-controlled in discovering and using it. It is this adaptability of the Chinese, this gift for

improvisation which they possess, which *can be* one of the most encouraging features in the present situation. One writes "can be" advisedly, for only those churches and church workers who are spiritually alive, are going to employ those gifts aright. That leads on to the next point.

Many of the Churches in China have a deep experience of God. The Risen Christ has revealed Himself in and through them in unexpected ways, and we believe He will continue to do so in the future. New life will burst forth in the desert, and dry bones will live.

In a country district in W. China, a simple farming woman has been the means under God of gathering in a community of believers. Four years ago about forty farmers met weekly in a farmstead to worship God. By last Spring as many as 150 had joined the fellowship, and in nearby farms there were many others who were keen to join as well. By careful pastoral oversight on the part of the nearest Chinese clergymen, this movement has been drawn into the C.H.S.K.H., some of the farmers have been confirmed and many more baptized. One of the most interesting features of this particular outburst of spiritual life is that the plans of a missionary to build up a Church in a nearby locality utterly failed, and then they came to fruition in this district and through a woman whom he would never have chosen for the work.

Another cause for optimism is the eagerness of the Churches to co-operate with one another and present a united front. There has been a Szechwan Christian Council operating intermittently in W. China for many years. Only the last year or two has it become a potent factor in the life of the Churches. The executive committee of this Council meets weekly, and every aspect of the Church's faith, life and work are open for discussion. There are those who want to re-fashion the Christian message to meet the needs of the new day, and to remove from it every trace of "superstition". The latter includes the belief in miracles, the doctrine of the Incarnation and the Resurrection. Group thinking and action have circumvented excesses of this nature. Then there are those who wish to lay emphasis upon social service at the expense of neglecting evangelism and Bible instruction. They are happily balanced by those who feel more strongly than ever that *the* contribution of the Churches at this time is to challenge people with the Personal Gospel, and then instruct them in the Catholic faith. Problems of the transfer of Mission property to the Chinese Church, of registration of the Churches with the Government, taxation, the occupation of churches and church compounds by soldiers—these and innumerable other matters call for—and are receiving—this co-operative planning and action. Such co-operation may ultimately lead on, under the pressure of strong external opposition, to Church re-union. It would be union and not uniformity; a diversity of organizations and modes of worship, and yet all within the one unified, central organization.

This is All Saints' Day. A verse of the Scripture appointed to be read to-day gives the final verdict of history: "The voice of a great multitude . . . saying, Alleluia, for the Lord God omnipotent reigneth" (*Rev.* xix. 6). The "great multitude" includes men and women who passed through this time of trial in China. In the hour of testing they had faith that God would ultimately triumph. Now in glory they



are certain that He is the Victorious One. They view history objectively and from its culminating point, and their own part in it is seen in true perspective. In the Old Testament the Patriarch Joseph succeeded in doing this at the end of a life of suffering by affirming of his brothers, "Ye meant this for evil against me; but God meant it for good." No words from Scripture could more forceably or accurately describe the deep, inner significance of the turning-points in Chinese Church history than these. Illustrations come readily to mind. The paucity of spiritual results in the early years of Protestant missionary work in China have been attributed to the opposition of the intelligentsia. Had it been otherwise, and had the Church built (as many missionaries planned it should) from the top downwards, then it would not have had its roots so deeply embedded in the lives of the common people as it has to-day, and it would not have been able so effectively to weather the storm that seems to be impending. The intelligentsia had thought evil of the Church, but God had transmuted their opposition into something that was for her good. Again, the Boxer Movement came at a time when the Churches were beginning to get flabby. To those who lived in China then, the Movement must have seemed intensely evil. Only we who have entered into the heritage of those who died and suffered, and know something of the great accessions of spiritual power which came to the Church through their sacrifices, can say: "The Boxers thought evil of the Church; but God meant this for her good." Once more, the evacuation of missionaries to the Coast in 1911 and 1926 seemed to involve irreparable losses to the Church. There were those who were convinced that the anti-foreign movements, and consular instructions to leave, were nothing but a work of the devil. In after years they were to see that in the economy of God this absence of the missionary was to give the Chinese Church that opportunity for accepting responsibility which it had hitherto lacked, or was unwilling to receive. From 1930 onwards the Mission Conference rapidly decreased in importance, and the Chinese Church Synod came into its own. Finally, it could be easily argued that the 1937-45 war in China was an unmitigated evil. So far as the Christian Church was concerned, this certainly was not the case. We have already seen that in large areas of China the Church was bereft of its missionary personnel and cut off from foreign funds. It looks now as though this was a dress-rehearsal for the main act which is yet to come. We believe that God who has been patiently caring for His Church in love, and has brought it triumphantly through the early stages of persecution, will bring it through the greater tests which lie ahead.

This is the time for realistic optimism. It is the time for standing behind the Church in China to the limit of our resources. We cannot send out additional personnel, but we can support with added enthusiasm those missionaries who are already out there. While it is still possible to get monetary help to Churches, universities, schools and hospitals, we will see that this is provided. And should the day come when the Church in China is isolated from the world-wide Church, then we will continue to give it the vital help that can penetrate all iron curtains and by-pass all censorships, the help of fellowship by praise and intercession.

# VISION IN CHRISTIAN EDUCATION

By N. LANGFORD-SMITH\*

**W**HEN I first came out to Africa, I think the only stipulation I made was that I did not wish to do school work. And herein perhaps lies my main qualification for reading this paper to-day, for I was put straight in a school, and the succeeding eighteen years have been spent almost entirely in a variety of educational jobs, mainly teacher-training. At the same time I have seldom been without pastoral responsibilities, which have sometimes seemed to be of greater spiritual significance than routine school work, and I have felt drawn both ways—a tension which I think is by no means peculiar to myself. This has all led gradually to the definite conviction I now have, both of the essential place of Christian education, and of the full spiritual ministry that lies within it, in our missionary commission. It is, I think, of first importance that we should all come to such a clear conception of our calling, free from all doubts, for only then can there be that liberty of spirit which is so necessary if our work is to be done in the joy and power of the will of God.

In this Conference we are challenged to look at our work, and indeed at the whole startling world situation, against the background of the purposes of God and the fact that His Kingdom may be very imminent. We look out to that horizon, to the vision we have all glimpsed in part, in the faith that with one mind we may together see the picture more clearly, find where our work links on with the great activity of God, and see His path for us now. There is a sense of urgency which makes impossible a complacent acceptance of the old way. This comes partly from the constant pressure of contemporary events, for things are moving at such a pace that what seemed so right for us to start twenty-five years ago is now running away with itself and with us, and no one knows where it will end. It may well be that a "shocking tragedy is imminent," in which we in the Christian Church are intimately involved, as Dr. Warren has pointed out. The Beecher Committee has seen this same danger, and even Negley Farson, observing the situation from outside, while advocating education as the only solution, confesses that he has grave doubts as to where it is all leading. A Kikuyu elder remarked recently that the pursuit of education is rather like hunting ivory: when you get it you find there is an elephant attached to it!

In view of this, it is not surprising that we missionary educationalists have not altogether escaped the dangers of feelings of disillusionment, frustration, and fear of the future. So many things are so obviously wrong that it is easy enough to feel nothing is right. Yet to do so is to deny our faith. As Christians, we start from the premise not only of God's omnipotence, but of His loving purpose for mankind, a purpose

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shown in creation and redemption alike. We believe that God sees all this situation clearly, and He alone ; that He has seen it from the beginning ; that he has a solution by which all the difficulties and impossibilities of the present will aid the emergence of His Kingdom. It is in this living conviction, and in this alone, that we dare to go on, and to go on with that confidence, expectation and joy which are characteristic of all true Christian education. This does not mean that we may not feel and express dissatisfaction with things that are wrong or could be improved, but it means that our attitude will be constructive and hopeful. Let us admit frankly that at present too few people are spread over too much work, that partnership with Government involves us in a measure of routine office work which is at times irksome—though never, I think, oppressive—and so on. Like most people, we rather like our grouses—but let us beware of the danger of being dominated by them. And let us beware, too, of any selfish insularity or possessiveness in our attitude to our work ; if the situation is critical it is clearly wrong to allow ourselves to get into the attitude of thinking that our own job done in our own way is all that matters. By all means let us avoid the opposite pitfall of regimentation into a colourless, monotonous system devised by a blue-print of loving bureaucracy, whether it be in Church or State. Plans alone will never save us, for they are meaningless without people. Balance will only come when we in the Christian Church as a community seek God's vision and obey it.

A sense of urgency also comes from our awareness of growing spiritual tension in the world. The conflict between light and darkness is becoming more sharply defined and it is no longer possible to shelter in the ease and complacency of the twilight. The shadow of this battle of spiritual forces is already falling across the world and decisive combat may come at any time. Dr. Warren has said, "It is important that we try to read the signs of the times aright. Either we are on the threshold of history's last hour, which our Bible tells us will be signified by "the Coming of the Son of Man," or we are at the end of an "æon," and what we see are the death pangs of one age and the birth pangs of another" (*Miracle of Midian*, p. 4). These things are important to us now because all of them must be reflected in some measure in education. The times are indeed momentous, and we of all men should be the least complacent and the most hopeful.

Before we go any further we must, I think, ask ourselves what is the distinctive contribution that makes education Christian? For we are not contemplating participation in a system of secular schooling, but giving something which no one else but the convinced Christian can give. These things occur to me. First, Christian education is education for life ; more still, for that life more abundant which is the life of the Kingdom. Second, it is the education of the whole man for life in a community ; it cannot ultimately be either utilitarian or individualistic. Third, it is creative ; linked on with the great creative purpose of God, concerned with making and giving rather than gaining and getting ; its aim being to make things new, and the new creation in Christ. We could no doubt add other things, but these are sufficient to make our minds quite clear that what concerns us most is something infinitely



more important than curricula and examinations, necessary and right as all these are in their place. Christian education is in short a showing forth of Christ as Way, Truth and Life, and as such must be distinct from all else. This, I think, we all accept. *But is it being made real in the actual jobs we are doing now?* That is the vital point, for only if it is worked out in reality can we justify our participating in education at all.

It is an event of great significance to us that the Beecher Committee Report recognises the basic importance of Christian teaching in the system of African education in this colony. This Report—surely the outstanding educational document in the history of British African colonies—if accepted and implemented, will give to the Christian Church in Kenya an opportunity for effective evangelism greater than any we have yet known. It will mean that Government will cover the full cost of efficient Christian education just at the time when the C.M.S. is of necessity retrenching. It challenges us to produce, in the persons of educational recruits, those men and women whose living faith in God can alone lead the African to a like faith, and to better race relations without which there can be no true progress. Perhaps the most remarkable thing in Negley Farson's book, *Last Chance in Africa*, is his realization of just this fact, to which he was driven rather to his surprise. "Until we do find some faith for ourselves," he says, "the African will never have faith in us. When we believe, then he will believe; and not before" (p. 220). This is not the place to attempt any detailed examination of the Report; that will come no doubt in due course in our African Church Committee. But welcome it as we do, I know that Archdeacon Beecher is the first to say that as a body of Christians we must not be bound in our thinking by this or anything else less than God's full vision for us. We shall quite rightly have criticisms, and amendments to suggest; and while we will gladly co-operate in any general plan which comes within our commission, we must jealously give and guard our essential witness and not consent to anything that would weaken it. At the moment there is no direct issue on this point, but it may come and we must watch. When it does come we shall have a witness only if we really believe now that obedience to God is all that matters.

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### BOOK NOTICES.

*Books for African Schools.* The English publishers are doing a great service to African education by producing books specially for African schools, and Messrs. Longmans, Green & Co. have made a particularly valuable contribution in this way. Their *Tropical Library*, in the Things We Use series, has new pamphlets, priced at 6d., on "The Farmer's Soil," "A Woollen Blanket," "Cotton and Other Threads," "A Bar of Soap" and "A Packet of Needles." *How to Grow Better Crops*, by W. H. TURNBULL, 3s., written by an Agricultural Education Officer, is very practical and to the point. The *Essential English Library*, with its restricted vocabulary, continues to provide useful reading material: a new title is "Thackeray" (2s. 6d.). Mention should also be made of the useful "African Geographies" (2s. 6d.), and the "New Africa Arithmetic."

# THE CHANGED SITUATION FOR MISSIONS IN NIGERIA

## OUR PRIMARY SCHOOLS: WHITHER?

By E. F. WILKINSON\*

THE dawning light of the Gospel has dispelled for individuals and for considerable communities the darkness of fear and ignorance—the fear of the spirit world and the ignorance that has given rise to many anti-social customs. This effect reaches beyond the bounds of the Christian community. Where cannibalism was rife it is now greatly reduced and hidden, if not abandoned. Domestic slavery has no legal recognition. The exposure of twins is rapidly being overcome and femal circumcision is on the decline. Inter-tribal wars have ceased, and truth, honesty and mercy are recognised as desirable in all men as essential marks of the Christian. From the first most Protestant Missions have insisted upon ability to read the Bible as a pre-requisite for baptism, with the result that church and school have developed side by side. The earliest stage has usually been the vernacular reading class, meeting in the temporary mud church. Thus it came about that the church building stood for the community as the new centre of village interests. It was something more than the Christians' juju-house. Many new and interesting gadgets appear wherever a white man enters village life, and new outlets and opportunities for employment came through the missions' needs for teachers and evangelists. The Christian Church was *the* new thing in village life, the main source of interesting and wider contacts.

At a later stage to-day the Government services, offering employment as clerks, P.W.D. employees, agricultural officers, policemen or soldiers, the commercial firms, the U.A.C. "beach"; lorries, collecting palm produce or running long-distance passenger transport, and Native Administration schools all provide these new interests, and do so in fuller measure and with higher remuneration than do the missions. The gadgets can be bought in any market, and the locally produced daily papers successfully compete with the Bible as interesting reading-matter. The Native Administration schools, though still a small minority in the Primary school system, tend to provide better opportunities of future employment, since N.A. and Government authorities naturally turn first to them when looking for lads who will enter their service.

A widespread result of this situation is that lads who have passed through the mission schools, reaching standards V or VI, readily lose contact with their mission, either because they enter some employment that takes them away from their village and church contacts, or because they fail to get "white man's employment" and sit at home with a

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sense of grievance against the mission which has failed to provide them with jobs after they have submitted themselves to its schooling. By no means all mission-trained lads are suited to mission service, nor is employment available for all that are suited. The great majority of parents and pupils still consider that education should be a passport away from the tedium of village life and the routine of subsistence farming. If a paid job is not forthcoming the inevitable question is asked, "What good have we got out of the school?" The Church is no longer the one new centre of interest in village life. It is seen to be a minority group, numerous or few, influential or weak, according to its local circumstances.

#### SOME RELEVANT CHARACTERISTICS OF CHRISTIAN COMMUNITIES

A Christian group in near-primitive society has no interest in literature beyond the Bible, as essential to baptism, and school text-books, essential to attaining standard VI. A reading public hardly exists outside the towns where local newspapers are eagerly devoured. The development of a taste for reading, and the sale of booklets dealing with matters of current interest is a slow process, best pursued by personal recommendation of books to individuals and groups.

Generally speaking, there is little interest in handicrafts as outlets for artistic ability, except, of course, in occasional individuals. Only where a skill is seen to be directly useful and remunerative is it valued. Many communities have distinctive crafts, making use of locally available materials. Such skills are usually known to pupils apart from any handicraft instruction given in school. The pupils frequently teach the "foreign," i.e. non-local teacher, their local crafts. There is great scope in connection with our schools for trade crafts to be taught: carpentry, brick and mud-block making, roof construction and market gardening. But these cannot find a place on the time-table of every primary school. Anything that our schools can do to foster the production of independent village craftsmen with good Christian upbringing is of inestimable value. But much of the school handicraft work which is so useful in British schools because it is taught with skill, and with understanding of its educational value, is wasted time in Nigeria when skilled supervision is lacking.

The African has an essentially pragmatic outlook. He values the things that provide what he wants. But his wants are not always in the same scale of values as ours. Time-saving is of little concern to him, therefore meetings that start late or queues at the post-office are not to him a cause of irritation, but neither are they a spur to greater efficiency.

Efficiency and mechanical perfection are not a source of pride to him. So long as a lorry or a sewing-machine works, there will be found few who will see any reason to make fine adjustments that it may work better, or to service it regularly against breakdown.

A greater variety of foods is not necessarily an attraction. His tastes are simple and conventional, and he has no knowledge of the dietary value of variety in food.

The incentive to produce better craftsmen, better poultry, finer corn, neater houses is not natural. It has to be induced in near-primitive



society. His artistic abilities are satisfied here and there by the production of a good piece of mural decoration or modelling or carving, and then nothing is done to preserve it from damage and decay.

His interest in and respect for the strange abilities and skills of the white man have at first much of the magical quality which delights any child enjoying a clever toy. But before long they become the desire to imitate and, often, to supersede the white man at the office desk or at the controls of a machine, without the imagination and the standards of self-criticism essential to efficiency and physical safety.

There is intense, almost fanatical desire for education throughout the Southern Provinces, but the characteristics mentioned are among those which militate against its full effectiveness in character building. Educational and political developments have been so rapid that one can speak of Nigeria as in "the awkward period" of national adolescence, with all the difficult personal adjustments which that involves. The African emotional temperament, which readily flowers into responsive regard and affection, can as easily degenerate into bitterness when he meets with disregard, abuse or the restraints for which he will admit to himself no adequate reason. With many outstanding exceptions in Government and commercial circles, it is generally true that the African finds considerateness and understanding are lacking in his contacts with white people, except in his dealings with missionaries, and not always are they obvious in them.

The Church's essential insistence upon monogamy creates in many areas an economic problem for the Christian family. How can a man get sufficient farming, marketing, cooking, house cleaning and mothering done if he has only one woman?—e.g., in the Cameroons the men only prepare the farm and carry the harvest. All cultivation is done by the women, for they are the symbols of fertility—the producers of life. The terrain is such that many have to walk for two or three hours morning and evening to their farms. It is no answer merely to say, "The Christian man must do more on his farm himself." He won't. Tradition is too strong for him. If the family is to have enough food and leisure for a happy, healthy life, with prospects of an improved standard of living, without the aid of polygamy, a fundamental change in social economy is necessary. It is insufficient to teach the Christian ideal of marriage without showing the way towards this change.

The fact that evasion of the standard of monogamy is widespread and widely known brings the Churches into disrepute. A group of low standard Christians becomes not only a centre of disaffection in the Church, but disrupt the community also. The fact that most ex-school boys will not farm if they can avoid it intensifies the problem further. When the chief calls for community work to be done or for a supply of carriers—his immemorial right—it is tragic to find the "Christian" lads in revolt against him.

The cessation of tribal strife, and the improvements brought about by the health and welfare services do not make the serious economic situation easier. The increasing population needs more food, while every year more land is eroded and leached by poor methods of agriculture, and a smaller proportion of the community goes to the farm

to produce staple foods. A few years have seen a rise of 400 per cent. in the cost of yams and garry. Agricultural improvements are being introduced, but they do not keep pace with the growing needs of the country.

Parallel to the political and economic developments there have been changes in Church organisation. Indeed, the churches have in some ways given a lead to the Government in the elevation of Africans to positions of high responsibility. The direction of policy in many denominations is now in the hands of synods on which there are large African majorities. In doctrine or church discipline the final word may still lie with the Bishop or with a council of missionaries, but in school matters the authority will lie with a board predominantly African. This has inevitable effect upon educational missionary work, which merits the careful attention of the home societies. It can be briefly summed up in the question, whether quality or quantity is to come first. If formally put to a mission education board the resolution would be passed that Christian quality must everywhere be given precedence. But it would not be implemented. No one would be found ready to cut down schools under his control, or to resist local pressure to allow a standard II school to rise to standard IV. And competition with "Rome," or the local Native Authority, is always a temptation to get another school opened "to keep them out." Only recently there was an example of this difficulty. The very proper decision to move a secondary girls' school was put into effect. Had it been a diocesan school it would have been quite impossible to carry that decision through the education council. Local African opinion and other Africans were solidly opposed to it on grounds which cannot be described as educationally sound.

The sense of belonging to the local community is deep-rooted and is not necessarily lessened by the growing nationalism which is still in a negative and artificial stage. The desire to be free from European direction, coupled with the lack of sound standards of self-criticism, which are at times the cause of tension between Africans and white people, does not affect the African's local township or tribal loyalty. Hence the African councils' nepotism and tribal interests are apt to outweigh wider considerations and loyalties to the universal Church.

In the light of the present situation, what direction should our missionary education follow? What is the aim? What are our priorities?

There are some missions (not represented in the Christian Council of Nigeria) who seem to do little to build up a Christian community-life and witness. Their work is very sincere, but must be regarded as one of the detribalizing influences which in other spheres we deplore. The Roman Catholics appear to us to err in making too little demand on the individual for personal loyalty to Christ, but they do maintain a strong sense of community. What is our aim?

There is increasing reference in the local press to "The White Man's God," and to "The God of Africa." Wildly uninformed and naïve comments on religious matters are frequently met with. A "National Church" of Nigeria has been formed, with its "Apostles' Creed," emphasizing the Christian ethic of neighbourliness (with special reference to race relations) and categorically denying the Incarnation. It states

that the "deifying of men" has been the cause of religious disputes the world over. It is, therefore, more than ever essential so to present Christ that He is seen as the central figure in the Christian community, as The Christ that is both African and yet universal and eternal, The Living One to Whom all authority has been given in heaven and on earth.

While nothing short of the personal conversion of the individual to his Lord can suffice, yet we must avoid the pitfall of an individualist religion which can easily be regarded as conversion to the white man's God, and to the white man's ways. This is a truism which needs renewed emphasis.

When we emphasize the Lordship of Christ in His Church we do well to recognize two points. First, the Church is and will be a minority group, living among a majority either pagan or Moslem, vigorously nationalistic and, in daily practice, largely agnostic, yet very superstitious. Its effective influence will be an influence of leadership, more than that of a widely diffused Christian practice. Secondly, African personnel and African thought will increasingly dominate in the councils of the Church. There are signs as indicated earlier in this paper, that for some time to come African leadership will be interested in matters of control of organization, prestige and expansion, making it difficult for policies aimed at deepening of spiritual life and the tightening up of efficiency to be implemented. Yet it is right that this policy of devolution to Africa should continue. It is a situation calling for careful consideration by those responsible for the recruiting and posting of European personnel. It is desirable that the home societies keep some control over the use to which their missionaries will be put, whether by keeping control of certain institutions, not handed over to synods or boards, or by keeping an effective voice on the location committees.

While there is danger of African leadership being "given its head" too rapidly, there is also the danger of antagonising African opinion and aspiration by insufficient deference to its desires. To do that would only precipitate locally sponsored churches and schools, making confusion worse confounded. This is particularly relevant where the need is felt to resist pressure from Africans or from Government to use the Church as an additional agency in education and social welfare, in a general policy of development, dictated by political or social considerations rather than by our spiritual resources.

This paper is not a plea for any radical change in the scheme of primary education which has grown up and become established under Church auspices. The influence of the average church school is much to be preferred to that of a Native Administration or Government school, though the latter may have more money and trained staff available. The connection with the local church and, often, a more satisfactory moral atmosphere among the staff fully justify their existence. Neither can these schools be made to carry an additional load, in the form of a much extended syllabus of practical village hygiene, gardening or crafts. The specialist staff cannot be produced in sufficient numbers to make this practicable.

But the secondary title of the paper, "Our Primary Schools—Whither?" asks a fundamental question. This is a time when the



missionary societies are called to go steadily ahead, neither stampeded by Africa's demands nor disheartened by the difficulties of doing worthwhile things with limited resources. It is essential that we make the best possible use of these resources. The situation calls for fuller, more conscious integration of our varied activities into the community life of the Church. Church, school, home, dispensary, farm should all be seen to be parts of a homogeneous Christian community—not a community withdrawn from the general life of the locality, like certain religious orders, but by a measure of geographical concentration of personnel building up The-Church-in-the-Community, as in medieval times. In contrast with medieval days, however, there are now other influences—commercial, scientific, travel and literary—which were not then generally available. The Church must not be merely one more foreign influence in Nigeria generally, but a living demonstration of "The Way." Without withdrawing from work already established, there is need to resist temptations to expand where that would mean an almost certain weakening of Christian quality in the work to be done.

This concentration on the Christian community is not to be confused with the so-called Social Gospel ("Better homes make better people." "Let's be Christian because life is so much more healthy and comfortable then.") The Gospel of the Life Abundant requires us to make every side of life better as an expression of our love to God and to Man. Faith and loyalty to Christ demand the Gospel's impact on all sides of life. Sometimes I have felt the attitude of missionaries towards educational and medical work to be veering back to regarding it as bait to bring people within hearing distance of the Gospel, rather than as an essential expression of the Gospel. The Primary school, with a Bible lesson five half-hours a week, is frankly not worth while as Christian "bait." It is too expensive in time as in money, but it can be abundantly worthwhile if it is an integral part of community Christian life and fellowship.

#### PRIORITIES IN OUR COMMUNITY WITNESS

1. *The training of teachers* for every type of school, and that training in a thoroughly Christian atmosphere. It must be frankly recognized that there is a difference of outlook between the African student and the missionary in this matter. The missionary regards the training course as wholly directed to professional and Christian efficiency. The student regards it as a means towards higher academic status and pay. To him the training course is part of the academic ladder, whether or not he feels any lasting vocation to teaching. If we disregard this attitude we will not get the students; if we pay too much attention to it we sacrifice professional standards and perpetuate a lowered ideal of service.

2. Once out in his work, the Christian influence of the teacher will depend largely upon his *relations with the local pastor* or catechist. At present the catechist often lacks the educational qualifications so highly prized by the teacher. The highly qualified teacher will be drawing higher pay than the catechist or, even, than the pastor. This creates problems needing most careful handling, and suggests the need for conferences or other combined experiences during training which will conduce to mutual respect and understanding of each other's spheres.

Fundamentally, these problems of human relations and aspiration are spiritual problems needing the abundant grace of God for their solution. "The Spirit bloweth where it listeth," but for those who bear the responsibility for training students there is the ever-urgent need to use to the full, wisely combining the regular devotional life of the institution with some special evangelistic approach to each generation of students.

3. Not only for reasons of economy in staff, but even more as an aid to mutual understanding and common witness, this training work should be increasingly done in *union institutions*. The difficulties are not to be under-rated, and often they are of a personal nature, but the value of such united experiences outweighs them all. The benefit is not only to the students. Many, perhaps the majority, of missionaries suffer from isolation, whether it be the isolation of a station remote from other contacts, or the more usual isolation arising from an over-full programme which allows no time for getting to know another mission.

Two dangers, particularly liable to affect the missionary among the less developed people of the land, are lessened by union work. I refer to the dangers of paternalism and frustration: the paternalism which buys good results by over-insistence upon and assistance towards the attainment of those values which are personally most attractive to one; and the frustration which wonders if anything can be done of lasting value, now that nationalism is setting the stage for a somewhat anti-European policy. Such union work helps towards the attainment of common standards and practice in Christian marriage and Church discipline, and forms of worship which allow the travelling African to feel "at home" in other Christian communities than his own.

4. This paper is not specially concerned with secondary schools and girls' schools, the purposes of which are clear in any community—training for the professions and for the home. But they are fed from the village schools and should be integrally part of the Christian community. The comment has been made to me, more than once, that women who have been through mission boarding schools or teacher-training institutions have been given higher standards of home life and of marital fidelity than the men have learned. Any truth that there is in this emphasises the need for the fullest Christian influence in our day schools and church classes.

The observer accustomed to parochial and congregational life in Britain or America looks rather wistfully in Nigeria for comparable examples of voluntary service. Beyond the Sunday School there is not much else to be seen. Guides and Scouts and the Boys' Brigade are doing good work, but are by no means widely spread, nor always connected with churches. The tendency to expect pay for everything, even for keeping the church accounts, is distressing. It seems to indicate a lack of a warm appreciation of fellowship in Christ. Such tendencies are readily understandable in this post-war world, but they underline the lack of and the need for a loyalty to Christ that knows no limits of time or sphere. Only the fullest co-operation of the pastor and teacher, the marriage training centre, the farm school and craft centre, the hospital and the welfare worker can give full expression to the fellowship and abundant life, made available to us in Christ Jesus our Lord.

# THE PROBLEM OF RECRUITS

By A. C. JACKSON\*

**M**ISSIONARIES are still needed. Everyone is agreed about this. The various churches still ask that help may be sent to them from the Church at home. In the more primitive places leaders are still needed, men and women able and willing to teach the local church how to set about the task of evangelization ; trained teachers capable of running schools and colleges and training centres ; doctors and nurses to staff hospitals and pass on to the nationals their knowledge and skill so that they, in their turn, may train others to care for the sick and teach hygiene and how to overcome the deadly diseases associated with the tropics. In some parts of the mission field there are native leaders ; the local Church is fully organized with synods, in which sit the priests and laity led by a native bishop : here the need is for men and women who will be willing to give their knowledge to help nationals who are in charge of colleges, schools and churches.

The need is great, how is it to be met ? The problem is complicated by the serious situation in England. There is a great shortage of clergy. We hear on every side of the lack of teachers. There are hospital wards which are closed because there are not enough nurses. Doctors and dentists are still not sufficient to staff the health service at home. The old method was to wait for someone to offer for service abroad and then try and fit them into a job. The missionary societies waited for recruits ; sometimes they issued lists of vacant posts and hoped that a priest or teacher might feel called to offer for one of the vacancies. I doubt if this was ever a good plan. I am quite sure it is the wrong method to follow to-day. If we are to get the kind of workers we need we must look for them. There should be some way by which the Church overseas can inform the Church at home of the men and women it wants, and suitable people at home can be asked to go to a job overseas. Surely the sort of people we need are more likely to respond to a call to go and work in some definite place, to accept some definite position, than they are to hear a vague request for recruits to serve anywhere and everywhere. The present system is too haphazard. It ought to be possible for the commissaries of the overseas bishops to recommend people for particular jobs which could then be offered to them.†

The second problem is that of workers recruited locally. The position is changing rapidly. Formerly they were taught in catechist training schools and theological training colleges in the various countries. A great many must still be so trained. But the local churches are becoming dissatisfied with this training. The Rev. J. T. Hardyman, in his recently published book, *Madagascar on the Move*, quotes a young Malagasy as saying, "The leaders of the Church nowadays have lost ground. Formerly the pastor and teacher were among the higher posts in society.

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† There is another view on the method of recruitment which will be dealt with in our next issue.



Now they are losing their influence, except among the old Malagasy. The leaders who attract the modern Malagasy are men trained in France. The standard of many mission teachers is low intellectually—they won't grip the younger generation like myself." I have asked many Malagasy young men why there is a shortage of candidates for the ministry and often I have received the reply, "because the standard at the College is too low. We want to be trained in Europe, in England or France, and to have a chance to obtain a university degree." There is reason in what they say. The standard for ordination candidates ought to be a high one. The shortage of missionaries may mean that the local college is staffed by local people who have not the experience needed to conduct the College in a way to inspire confidence. As the local Church advances towards self-government and self-support it is understandable that the best training possible is sought for those who are to be the future leaders. Many young Africans, Indians, Malagasy and others now come to Europe for training; if the Church is the only body which does not send workers for training in England or France or America, it is likely to lose ground and standing among the younger generation; in the words of the young Malagasy man, it will not "grip" the younger generation.

This of course raises many problems. Colleges and universities here are so full that it is difficult, almost impossible, to find places for the would-be students; money must be raised for their support, and the young churches overseas are having a difficult struggle to support themselves. Would it be possible to open one of the other missionary colleges as a training centre for young Indians, Africans, Malagasy, and others who wish to be ordained and are considered capable of profiting from a higher training than they can obtain in their own lands. Probably the need of providing such a centre for Indians is not very great, as the colleges in India are of a high standard and there are universities there but such a college could be of great help to the Church in Madagascar and tropical Africa.

At least some members of the staff of such a college should be men who have had experience in the mission field, and the subjects taught should be chosen with a view to the work which the students would have to do. The time of training should last for at least three years—a preliminary year, when the students would perfect their knowledge of English, and at least two years for the regular lectures. Missionaries home on furlough should be invited to visit the college, both to give lectures to the students and to help the staff to keep abreast of current problems and needs in the mission field.

Unless some such scheme is adopted it will be impossible to provide places for the increasing numbers of young men who wish to come to England for training; and later on it will probably be found both desirable and possible to start a similar college for training women workers from the various mission fields.

Doubtless difficulties would arise, but difficulties only exist to be overcome. The need is so urgent, and the lack of trained workers so serious, that no method which holds any promise of resolving the present difficult situation should be neglected. And new methods are needed if we are to advance in the new age which confronts us.

## EDITORIAL NOTES

**T**HE Christian Church in China to-day is called upon to face new and grave difficulties at a time when it is steadily losing the non-Chinese missionaries who have contributed so much to its growth. The Chinese Church itself has a fine spirit and able leadership, but the loss of so many helpers must put a severe strain upon it, and it needs the understanding prayers of all Christian people. The article by Bishop Stevens in this number will increase both our understanding of the problems and our confidence in the vitality of the Chinese Church. It raises, too, the question with which the former Metropolitan of India, Burma and Ceylon also deals—what need will there be of foreign helpers in the future; and that in its turn raises the issue of the whole strategy of missionary work.

As in one area after another a mission grows into a Church and that Church becomes autonomous, the nature of the help which the older Churches give must change. When in April the Archbishop of Canterbury inaugurates the Province of West Africa, another part of the Anglican Communion will have gained its autonomy. The Church of England in England will rejoice with the new Church of West Africa in its autonomy, and it will be no less ready than in the past to give such help as is required, but it will be for the new Church to say what form this should take. It may well be that the European will be needed only for what may be called "specialist" work, such as theological training and higher education. Bishop Stephen Neill's Report, on which Canon Sansbury writes in this number is, therefore, very timely. In theological colleges and in secondary schools, Colonial Colleges and University Colleges, the main need will be for men and women with expert qualifications.

The recruitment of these experts, who are so sorely needed in our country, is in itself a major problem, as the General Secretary of the Overseas Council shows in his article. In the last six years the supply has been quite inadequate to meet the demand, and the demand itself is growing. Only in the field of University education have sufficient men and women of the quality required offered themselves for overseas service.

Because the supply is so limited, the men and women who are available must be used to the best advantage. This is the theme of the second part of Mr. Langford-Smith's paper. The Churches overseas must think out their purpose in education afresh in every generation. This is particularly necessary in Tropical Africa, where the whole nature and organization of education will shortly be reviewed.

But the Church's task is far wider than co-operation in education, or even in the other branches of social welfare in which far more needs to be done. Only the Christian Church can supply the spiritual element without which all the material developments of Colonial Development and Welfare may do more harm than good. This challenge to the whole Church will be the subject of important articles in future numbers.

# THE MISSIONARY WORK OF THE CHURCH

By THE MOST REV. G. C. HUBBACK\*

**A**FTER having spent more than forty years, twenty-six of them as a Diocesan Bishop, in a non-Christian country, I have recently laid down my work and have returned to my native land. As I look back over all those years, the things that have happened in them, the people whom I have met, the missionaries, Anglican and otherwise, with whom I have had close contact, I am forced to the conviction that all is not well with our evangelistic work. I have had an uncomfortable feeling of this sort for many years, but now with the removal of the pressure of diocesan work and with time to think quietly, the uncomfortable feeling has become a conviction. I have tried to sort out the matter in my mind and feel urged to put down the result in writing. Only so can I clear my own conscience and also find out whether I stand alone in my ideas or whether others have like misgivings.

In whatever follows I would state emphatically that I am not in any way criticizing individual missionaries or their Societies. I am simply thinking of the work which we are called to do and the manner in which that work should be carried out.

First of all let us think about the work which we are sent out to do. We go out to proclaim the Gospel or good news of what God is like (His nature and character as revealed in Christ—*John* i. 18); of what He has done once and for all to redeem our race from its bondage to evil (the Atonement); of what He is doing here and now to make the redemption available to every soul who will repent and believe in the Gospel (the gift of the Spirit and the Holy Catholic Church). We go out to proclaim this Gospel, not only because we have our Lord's direct command to do so, but because we believe, like St. Peter, that there is no other name (save that of Jesus) under heaven given among men, whereby we must be saved, and that our Saviour has abolished death and brought life and incorruption to light through the Gospel—*Acts* iv. 12 and 2 *Tim.* i. 10. There is, or should be, an urgency in our message, a real conviction that apart from the Gospel the world is in grave danger of perishing—*John* iii. 16. The voicing of this conviction is not popular to-day, but it is impossible to read the Acts and the Epistles without being clear that the Apostles had such a conviction and did not hesitate to express it—*Acts* xiii. 36; *Eph.* iv. 18.

It was their compassion for the souls of men, their burning sense of obligation to announce the Gospel, that gave them their amazing boldness and courage to face any difficulty and made them into men who turned the world upside down—1 *Cor.* ix. 16; *Acts* xvii. 6. Have

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we a like conviction to-day? Can it be said of us missionaries in any of the countries in which we work that we are turning that country upside down?

Then let us go on to consider how the Gospel is to be proclaimed. Clearly by word of mouth whenever opportunity is given, but I am convinced that the most powerful factor in the proclamation of the Gospel is the lives of the missionaries. I am not thinking only of the lives of individuals but the *corporate* life of the missionaries and of those who, by their labours, are brought into the Body of Christ. The conception of the Christian life as a fellowship seems to a large extent to have disappeared, and yet most surely the missionaries and the Christians whom they gather round them are the Body of Christ in that area and should be manifesting that unity and fellowship among themselves which is the very essence of the life of God Incarnate. The aim of the Gospel is to gather souls into that fellowship, to incorporate them into the "new man"; to raise them up with Christ—2 *Cor.* 5. 17; *Eph.* iv. 24. The proclamation of the Gospel by word and by life; the extension of the divine fellowship—that is the work which missionaries are sent to carry out.

How is this work to be carried on? Here let it be said that we seem to have gravely under-estimated the power of the adversaries who are drawn up against us. St. Paul never made this mistake. If we read *Eph.* vi. 12, etc., we see his opinion of those set over against him. He calls them "the spiritual hosts of wickedness in the heavenly places." Too often we think of our difficulties as due to climate, lack of funds, prejudice, etc., and forget that where Satan sees his dominion threatened, there he musters all his unseen forces to deceive, blind, weaken and defeat those who dare to oppose him in this world in which for the time being he holds sway—*Luke* iv. 6; *John* xii. 31; xiv. 30. I think that the fact of our having under-rated the power of the adversary has made us forget that he can only be overcome by spiritual means. We have in all too many cases endeavoured to overcome him by material means.

We have multiplied our schools and colleges, our establishments generally, at colossal expense in money and personnel, but the numbers which have been gathered into the fellowship by these means are amazingly small. The work of our hospitals has certainly manifested the intense sympathy of Our Lord for the ills which men suffer in and through their bodies, but all too often the overwhelming mass of patients, the ceaseless anxiety about finance, wear down the staff and tend to put the healing of the body as *the* important thing instead of the combined healing of body and soul. St. Peter sums up Our Lord's work as "doing good and healing all that were oppressed of the devil"—*Acts* x. 38. Surely we must strive to follow that example.

Let it not be thought for a moment that I am decrying the quite wonderful work that our medical missionaries are doing or their tireless devotion. I have seen their work and devotion at very close quarters, and my admiration and affection for them is unbounded. I am only concerned that we should ask ourselves whether that devotion is being expended in the best possible way—always bearing in mind that our

basic aim must be to gather souls into the fellowship of the Body of Christ.

It will be asked, therefore, what are my suggestions regarding the better implementation of our main purpose.

My suggestions are as follows :

1. The constant remembrance that Our Lord accomplished His work by prayer and the readiness to suffer ; we cannot do our work otherwise.
2. The rigid planning of our work so that ample time is given for prayer and common worship in order that Our Lord Himself may be able to work through us and manifest His Life by our personal and corporate lives.
3. The careful teaching of both catechumens and converts regarding the basic fact that the Christian life is a life of fellowship with God *and with each other*.
4. The gradual elimination of the great educational establishments, largely attended by non-Christians, which are becoming more and more difficult to maintain owing to lack of funds and personnel. Hostels attached to suitable colleges and schools should be provided for Christians with competent wardens who will do their utmost to help the students in the development of their spiritual life and also coach them in their studies.
5. The constant endeavour to make our churches (I refer here to the buildings whether in village or town) real Houses of God. This does not mean, of necessity, the erection of costly buildings. What it does mean is the insistence on the buildings being treated with the greatest reverence both in regard to behaviour therein and their cleanliness, dignity, furnishing, etc. Where this is so the non-Christian who enters them is at once conscious of the presence of the Holy though he may not give to that the name of God.

I have been in the simplest village churches made of mud and thatch where it was quite evident that they had been sanctified by worship and loving care. I have been in large brick churches which, in my opinion, were unfit for Christian worship.

As I think of the impact of our missionary work on the educated non-Christians, it seems to me that there has been little in our corporate life either to attract them or in any way to convince them of sin and awaken in their hearts the need for a Saviour. Only a deep conviction of that need can enable a man to face the social ostracism and loss of home and family that his baptism would entail.

In this connection I am sure that we need to teach far more, both at home and abroad, that all Christians from this land who go to non-Christian countries are under very careful observation by the peoples of those countries. Their general behaviour either bears real witness to the power of the Gospel to transfigure character, or convinces the people that the standard of life of professing Christians differs very little from a non-Christian one. Our Lord's teaching in *Matt. v. 13-16* is most clear on this point.

When I think of the uneducated, the village folk, it seems that what has attracted them to accept the Christian Gospel has been largely the hope of education, improvement of status and the patronage of those who had, or used to have, influence with the powers-that-be. The villager has little, if anything, to lose on the material side by becoming a Christian.

A matter vitally connected with the future of the indigenous Church is the training of men for the Lay and Ordained Ministry and also the training of women for evangelistic work. I cannot feel that anything like adequate personnel, time or money has been devoted to this work. Men and women of non-Christian lands who have real intellectual gifts and the desire to give their lives to the work of ministering should, in my opinion, be given the experience of working and studying in England for at least a year—that is, after training in their own land. Those who are of the villages and are to become village clergy are not usually fitted for long periods of study, but need to be given the opportunity every year of at least three weeks away from their village, if possible with their Bishop, for real spiritual refreshment and additional teaching. This latter work has too often been neglected with disastrous results. They cannot be expected to retain their grasp on the central fact of the Christian fellowship and the need for extending it unless they themselves have regular opportunities for experiencing it with their fellow-priests and their Bishop.

We have, I think, imported into the mission field too many western ideas regarding such clergy, ideas which are utterly unsuitable for village conditions.

I believe that there is excellent material for building up a really spiritual pastorate if we will face up to the conditions of village life and think out the best means of developing the material which is available.

I have tried to put my ideas into shape in the hope that they may form at least the basis of careful prayer and thought lest we fail to lay to heart the threefold charge given by Our Lord to Peter as related in the last chapter of St. John's Gospel.

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### BOOK NOTICES.

*Healing Hands* (ELEANOR M. ANDERSON, C.M.S., 2s. 6d.). This is described as "the story of C.M.S. Medical Work," and though it is primarily historical, it also provides an answer to those who question the need for medical missions.

*Nothing to Read* (M. MARY SENIOR, Lutterworth Press, 1s.). A short but useful book for discussion groups which presents clearly the case for literacy as a Christian task.

*Practical Nursing Procedure* (PEARL L. PRIOR, Lutterworth Press, 4s.). This book, which is based on lessons given to nurses in a C.M.S. Hospital in Nigeria, is an outline of lessons for student nurses, to be explained and demonstrated by the Sister Tutor.



# THE FUTURE NEED FOR WESTERN MISSIONARIES IN CHINA

By THE RIGHT REV. PERCY STEVENS\*

THE question of the *need* for Western missionaries in the future in China is not an easy one to discuss at the present time. One friend, home more recently from China than myself (I left last April!), says, "When the present Government in China will not grant entry-permits, what is the use of discussing the matter?" He thinks the whole matter too hypothetical. There is much in what he says, and yet I cannot entirely agree with him that we should leave it alone. If I did, I should not be writing this now. In a letter received from two young China missionaries this week these words occur: "We are looking forward to a visit from you before we return to China." The faith, love and zeal revealed in these words are most cheering, and we, who have finished our course in China, must take care lest we "quench the smoking flax" in such young enthusiasts. So long as the Chinese Government forbids the entry of missionaries, the matter is certainly hypothetical, but this need not prevent us airing our views for the benefit of those who have China in their hearts, and are contemplating the possibility of returning, or going out for the first time, to share LIFE with the Chinese Church. We should say to such, "Go on in faith with your preparation, and God bless you!"

We must first define what we mean by "NEED". Let us remember that we are dealing with GOD'S Church, and may well ask, "Does *God* need our help?" The answer is certainly in the positive, and this is an honour conferred upon us by the Almighty. Christ staked the future of His kingdom on the faithfulness of His disciples. When we come to particular individuals and particular needs, however, we can use the word "Need" only in a qualified sense. For example: A few years ago the Christian world looked to Archbishop Temple to lead in reconstruction after the war, and it might well have been said that he was the one man needed for the hour; but God, for some unknown reason, took him from us. The need was not absolute, or God would surely not have taken him. If it be asked whether the Western missionary is needed in the absolute sense that the Church in China cannot live without him, then the answer is an emphatic "NO". So long as earthly powers prevent missionaries from entering China, then God and His Church can well do without them, and prosper. I have laid stress on this point because there are still some in the Church in Great Britain who look upon the Younger Churches as inferior to us and so consider they must need, if not our supervision, at least our help. Such pride needs killing.

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Missionaries at present in China are allowed to stay there, but are much restricted in their movements. Those who have come out on furlough are not allowed to return, and new missionaries are not allowed to enter the country. How long is this prohibition likely to last? That is a question open to speculation, but one that cannot be answered. It may be many years or possibly only a short period. In the past forty years I have seen China change her attitude to other nations several times, and the changes have often been very sudden. From anti-A and pro-B, the country has swung almost over-night to pro-A and anti-B. One cannot tell when another such swing may come. Much will depend on international happenings in the near future, I believe. One Chinese Christian leader, discussing the present anti-Christian movement, said to me, "Chinese history is Chinese history, and Chinese are still Chinese", meaning that the "happy medium" so characteristic of China would yet prevail. If, and when, this spirit of moderation triumphs over the extremists, and the religious liberty already written into the Constitution of the country becomes more liberally interpreted, the door may once more swing open for the Western missionary to enter, not by treaty rights (which rights gave rise to much misunderstanding, and told against the Church) but as welcome guests. Such a development would surely indicate that missionaries are needed, not because the Chinese Church cannot stand or grow without them, but rather because men and women from the older and more experienced Churches can help to enrich the Chinese Church, just as spiritual influences and material things from far countries enrich our lives in England. Such missionaries will not be needed again as bishops or prominent leaders, but rather as colleagues working under Chinese bishops and synods.

The question has been put as to whether the present Chinese Government is likely to be out in a few years. To my mind that is not a point for us to concern ourselves with. If the present Government *should* be ousted, the one to follow it might be more anti-missionary and anti-religious than the present one, which grants "religious freedom". Chinese Governments in the past have changed their attitude to the Christian Church, as moderating influences have permeated to high places. The same thing may happen again. At the present time there are, so I understand, some in high places who are much more sympathetic to the Christian Church than their colleagues. One of the very highest in the present Government is reported to have told certain Christian leaders that it would be good for the reputation of the Church if she got rid of all traces of "Western Imperialism" by letting the missionaries leave, and later some of them might be allowed to return. Too much should not be made of such a report, but it is well to bear it in mind. Should more men of broader views rise to high places in the Government, there is no knowing what modifying influence they might have. To turn from those in high places to the common folk (of whom there are rather a large number in China!), whose views will ultimately carry weight, I received recently a letter from a Chinese nurse in a mission hospital. In it she stated that the English doctor was due for furlough soon, but that the whole hospital staff had sent a petition

to his missionary society in England, and another petition to the Chinese Government, both asking that he might be allowed to stay longer. I have heard since that the citizens of that city had sent a similar request.

For *what* may Western missionaries be needed? When one thinks of the tremendous lack of qualified doctors, nurses and other hospital workers amongst the teeming millions of China, we cannot but feel that there will be room for, and therefore need of, many qualified medical workers for some years to come. The Chinese Church has able theologians for the training of her clergy and evangelists, but we know that they welcome Western missionaries to assist in this important branch of service to the Church. But apart from these more or less specialists, I believe there will still be room for the pastor and evangelist to share in the ordinary life of the Church. The missionary from abroad working side by side with Chinese pastors is often a stimulus to his fellow-workers and to the Church as a whole. This in no way implies slackness or inferiority on the part of the Chinese workers. An English vicar once related to me how he had invited a Chinese clergyman, who was on a visit to England, to help him as curate for a while. The invitation was accepted. The consequences? Some of the members of the P.C.C. were doubtful about the sort of reception he would be given by the parishioners. Within a short time the new curate had won his way into the hearts and homes of the parish to an amazing extent. When it was announced that he was to preach the church was packed. "His stay with us did far more good for the missionary cause," said the Vicar, "than the visits of a score of missionaries." Just as that Chinese priest was a stimulus to an English congregation and to the native clergy in the parish, so the English missionary may be in a Chinese parish or diocese.

The greatest need for the Western missionary, however, is perhaps to demonstrate the ecumenical nature of the Church. We have witnessed, to our sorrow, during two world wars, the weakness of the Church to witness to the universal brotherhood of mankind. Nationalism to-day is rampant the world over. There is, of course, a good side to this nationalism, but there is also a very dangerous and evil side to it. If the Church is to overcome the evil spirit in nationalism, she must be international in outlook and exchange of thought. The interchange of Christian missionaries or leaders is one of the best ways, if not the very best, of fostering a truly world-wide international Church, to the glory of God and the peace of the world. This spirit is one that many over-nationally-minded leaders do not wish to see grow, but truly Christian leaders of all nations realize that it is vital to the coming of the Kingdom. One of the most prominent of Chinese Christian leaders wrote recently that the Church of which he was a member would "never become a purely national Church". Let another Chinese, a bishop, speak to us: "For the past . . . years missionaries have worked with us to build up the diocese. Now we see them off. You can imagine what heavy hearts we had when we saw the boat of the last move away from our city. But we are not disheartened, because we have great hopes for the future. Although all the missionaries have to go home for the present, yet they are still with us in spirit. We believe that



nothing could separate us in the love of Our Lord." Later he says he looks forward to the day when the missionaries will be able to return, and further, expresses the hope that then the diocese may be able to pay their salaries. For this same reason—the demonstration of the ecumenical nature of the Church—more and more missionaries from the Churches all over the world are needed to visit the British Isles, and help to open the eyes of the Churches, and to stimulate *our* faith, hope and love.

Those who have the true welfare of China at heart can penetrate the "bamboo" curtain by prayer, and we must see to it that we use this wonderful power more than ever before. We can *all* enter China *in spirit* and render help. To those who feel an inward urge to go to China *in the flesh* I would say—Begin, or continue, your preparation that you may be ready to enter if the door opens. Do not let men or conditions or rumours discourage you. Should the door not open after all, such preparation will not have been in vain.

To sum up :

China needs Christ !

China needs Christian witnesses and leaders !

These two needs are *absolute*.

China needs Western missionaries !

This need, however, is *not absolute*.

Let us turn to the Scriptures, written for our learning : God prepared a long time before sending a special Visitor from Heaven to our Earth. When the time came, He did not force Him upon us, but sent Him as a Babe, to become a "Son of Man", a humble native of Earth.

Jesus came unto His own at Nazareth, and they received Him not. He left !

The people of Gadara received Him not, but "began to pray Him to depart out of their coasts". He acquiesced ! But He left behind a native witness, a man who had been restored whole.

To His disciples our Lord gave instructions that if they were not received in any one place they should go to another.

Christ would never force Himself upon men by a display of power, even of healing power, but set out to win His way into their hearts by love, humility and service.

Thus His kingdom came, and thus it is still coming.

In the missionary enterprise in China, the Western missionary has sometimes failed truly to copy his Lord, but in spite of failures many who have had to retire have been able to leave behind natives made whole to bear witness. The witness of these may be more effective than that of the Westerner, to the saving power of Christ, for the time being. Should the door open again to the Western missionary, may there be many ready to enter, in the humble spirit of the Visitor from Heaven, Who came to be a native of Earth !

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# THEOLOGICAL EDUCATION IN EAST AND WEST AFRICA

*(An Account of a Report by Bishop Stephen Neill)*

By C. KENNETH SANSBURY\*

## I

A SURVEY of any part of the great missionary enterprise of the Christian Church undertaken by Bishop Stephen Neill may be expected to reveal a realistic appraisal of the existing situation, a statesmanlike grasp of what that situation demands of the Church, and sound constructive plans for meeting that demand. The survey of theological education in East and West Africa which he undertook at the request of the International Missionary Council is no exception. Here is a document of first-class importance for the future of the Church in tropical Africa, which will no doubt receive most careful and sympathetic study from the leaders of the Church in the areas concerned and from the missionary societies associated with them.

Bishop Neill's report is written under the stimulus of the intense urgency of the situation. "We seem to have come to the point," he writes, "at which it is possible to say, without rhetorical fancy, that the future of tropical Africa will be determined in the next twenty years. . . . The progress of the Church, and especially in the last three decades, has been so rapid, and the part played by Christians in the life of the African countries is so remarkable as to hold out the hope that in fifty years' time tropical Africa might be in the main a Christian continent." The alternative, he believes, is likely to be not so much Islam which is less of a menace than forty years ago, but "the sheer materialism consequent on the rapid and destructive effects of the application of mechanical power to African life, which may become the 'religion' of educated and semi-educated young Africa." Hence the vital necessity of providing the Church with ordained leadership of such quality, spiritual and intellectual, as may enable it to rise to the demands of the time, not only in the guidance of the Church, but in the development of national life. With all his wide knowledge of the world Church, Bishop Stephen Neill does not hesitate to claim "that the subject dealt with in this report should be regarded as having first—or almost first—priority in the whole scheme of the Christian enterprise to-day."

This new and rapidly changing situation in British tropical Africa has recently been strikingly illustrated in the educational field in the foundation of four University Colleges by the Governments of the territories concerned. Some may regret that the Church was not ahead in

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this field of higher education, as was the case in India and China ; but at any rate it is a matter of deep thankfulness, as Bishop Neill says, "that in colleges professedly on a secular basis the recognition of the Christian faith is so ample, and the door so wide open to the co-operation of the Churches."

Bishop Neill visited the four colleges, and gives some account of each of them. Makerere College in Uganda serves three territories and is destined to play an important part in the life of East Africa. It has two chapels—one for Roman and one for non-Roman Christians—and paid chaplains. As yet it has no courses in religious education, though two are planned under the auspices of the Churches. Ibadan, in Nigeria, is the home of the medical school for all West Africa, and its emphasis is likely to be on science rather than on the humanities. But it has a Department of Religious Studies offering courses for the London B.A.—and later, it is hoped, for the London B.D.—and it is open to the Churches to provide chapels and chaplains for the College. Achimota houses temporarily the new University College of the Gold Coast, and is unique in having a fully-fledged Faculty of Theology under Professor Hickinbotham. Fourah Bay College, in Sierra Leone, has risen from the ashes of its former distress, and though now under Government auspices has inherited the missionary assets of its past. It has a well-qualified staff of theological teachers, and plans to build a hostel for candidates for the ministry.

## II

From these Colleges in increasing measure will come the future leaders of national life in British tropical Africa. How are the standards of the African clergy and ministers likely to compare with their standards? What changes in the training provided are made necessary by the new situation? How may the ordained ministry be shaped to the new patterns of African life that are so rapidly taking shape?

Bishop Stephen Neill notes first the newness of everything in African Church life. Progress has been astonishing in a remarkably short space of time, but that progress has brought its inevitable problems—inadequate shepherding of congregations and inadequate training of the clergy to minister to them. Bishop Neill pays high tribute to the faithfulness, often in face of great difficulties of isolation, of African priests and ministers. But he has also to confess that "in every area, evidence came before me of weakness and failures, in spiritual depth, in practical efficiency, even in moral conformity to the demands of the Christian law." "In the main," he continues, "the African clergy of the present day are far from adequate to the demands that must be made upon them, if the Church is to fulfil the rôle which God seems to be laying upon it at the present time." No doubt, for a long time to come, the ministers of the older type who have come to ordination from a long spell as village catechists will be necessary. But the rising generation will need "the pastoral care of ministers who have themselves been educated from within the new context of African life, understand its new problems, and can understand its new needs."



Bishop Neill proceeds to consider some fundamental questions. First, recruitment. The position here is complicated by the existence of two ladders of education—the teachers' ladder and the Church ladder—and by the great disparity in salary between the Government-paid teacher and the Church-paid minister. The Church should seriously consider raising its economic standards, but of course it can never compete with Government, nor should it try. Sacrifice is an inevitable part of the call to the ministry, but men will only be ready for that sacrifice on the basis of real spiritual experience. Hence the importance of youth work, particularly in the two top forms of secondary schools.

Secondly, the medium of instruction. This is a problem in every part of the mission field. It was a continual problem in the days when the writer was on the staff of the Central Theological College in Tokyo. On the one hand, instruction through English may well lead to a dichotomy in the student's mind, so that his theological knowledge never infringes on his natural mental processes. On the other hand, only instruction through English can unlock for him the rich treasure-store of Christian thought and writing which has come to us through the centuries of Christian life in the West. Bishop Neill comes to the conclusion that "the time has come when all theological teaching on the ministerial level should be put into English." Nevertheless, he is careful to add that much greater attention should be paid to the actual way the African mind works. The problem of "communication" is in many ways the most pressing problem confronting the Church in Western lands. How much more so in areas where the whole instructive and emotional background is that of primitive animism! Bishop Neill throws out the interesting suggestion that the African mind, with its concreteness of thinking, should be trained in the concrete imagery of the Hebrew-Christian thought-world of the Bible rather than in the abstractions of Greek modes of thought which have entered largely into the traditions of Western Christianity.

This problem of "communication" affects the place that courses in African beliefs and traditions should have in theological education. Bishop Stephen Neill found opinion frankly divided on the subject. For, while on the one hand such courses would appear to be vital to any true communication at the deepest level, on the other the African who feels himself emancipated claims as a right equality of treatment with the European in theological training as in everything else. This same African claim renders difficult the production of special books, though Bishop Neill regards this as absolutely essential and gives a valuable list of subjects in which theological literature is needed.

Another problem which the Bishop considers is one not unknown in English theological colleges in this post-war period. Should men be expected to come as "temporary bachelors," or should married quarters be provided and men encouraged to bring their wives and families? Bishop Neill believes the second alternative to be the right one, and holds that theological institutions should be planned as Christian communities. Here "the deepest lessons of the Christian faith can be learned."

## III

From this discussion of fundamental problems, Bishop Stephen Neill passes to particular recommendations.

The most important of these are the founding of two Church Colleges of high intellectual standard—one in close proximity to Makerere to serve the whole of East Africa, and the other at Ibadan to serve all Nigeria. These recommendations, it should be emphasized, are not just Bishop Neill's own ideas. The East African proposal received the unanimous support of a conference of theological teachers in that area, while the Ibadan proposal was as fully supported in Nigeria. These colleges, it was believed, should be equipped to cater for graduates of the new University Colleges—for those who have reached University entrance level and for those who have shown promise at lower grade institutions. Both Colleges could only be established with support from different churches and missions.

Indeed such inter-mission and inter-Church co-operation, Bishop Neill believes, is necessary, not only at the colleges of high intellectual standard, but also at colleges of lesser status. Thus he recommends that the present rather anomalous arrangements at Limuru in Kenya—which he likens to a form of companionate marriage—should give place to an organically united theological school. In Western Nigeria he recommends the merging of Wesley College with Melville Hall (the Anglican College), both at Ibadan; and he would like to see the well-staffed Southern Baptist College now at Ogbomosho moved there also, so that both might co-operate with the new University College. He recognizes that amalgamation of St. Augustine's College, Kumasi, with the joint Presbyterian-Methodist Trinity College, also at Kumasi, is not possible; but discusses and finally decides in favour of their removal to the vicinity of the new University College of the Gold Coast, which is moving in the next five years from Achimota to Legon Hill—though it should be added that he only does so with considerable hesitation.

Bishop Neill also believes that the day of the multiple institution—the College training ordinands, catechists and teachers—is over. He applauds the founding of Melville Hall, which is in origin the theological department of the old multiple college—St. Andrew's, Oyo, and he believes that the dioceses of Uganda and the Upper Nile should follow suit; Bishop Tucker College at Mukono in Uganda concentrating on the training of men for the ministry, and Buwalasi in the Upper Nile diocese on the training of teachers—in each case for the two dioceses.

The present writer has no first-hand knowledge of Africa and, therefore, is in no position to appraise these proposals in detail. All he can say is that every conclusion is well weighed and that, where arguments exist on the other side, they are fully and sympathetically considered. In any case, there can be no doubt that a new situation is developing in Africa calling for new and bold methods in the training of the Church's ministry. Moreover, it is clear that no one Church can hope to supply the men or money needed for this higher theological education.

In face of the tragedy of a divided Church, Union Colleges are the only practicable answer. But, as Bishop Neill insists, Union Colleges will fail if they are content just to offer a lowest common denominator of undenominational Christianity. They will succeed only in so far as they give opportunities of full expression to the different Christian traditions co-operating in them, even though this involves separate chapels and different ways of worship and discipline.

That means that the staffs of such colleges must face from the start, and learn to bear within themselves, the hurt and stress of the theological and spiritual tensions involved.

It is just here, I believe, that Anglicans should have much to give to the life of these colleges. For the true Anglican is not one who is content to see "Catholics" and "Evangelicals" organized in separate groups within his Church. He is one who perceives his Anglican vocation to be that of bearing the strains of the two traditions *within himself* in the faith that both belong to the fullness of Christ.

## BOOK NOTICES

*A Primer of Christianity* (O.U.P.). The Primer itself is published in three volumes, each priced at 6s. 6d.: *The Beginning of the Gospel*, by T. W. MANSON; *The Furtherance of the Gospel*, by R. W. MOORE; and *The Truth of the Gospel*, by G. B. CAIRD. There is also an additional volume, at the same price, *Science, History and Faith*, by ALAN RICHARDSON.

Everyone concerned with teaching the Christian faith, both in schools and to adults, will find these four books of the very greatest help. In the first, Professor Manson gives the essence of the Christian message mainly through the medium of a new translation of St. Mark's Gospel, which in itself is fresh and stimulating. In the second volume, the Headmaster of Harrow traces the spread of the Gospel throughout the world down to the present century; he has the gift of writing simply about difficult problems, and he has given us an admirable short history of the Christian Church. Professor Caird, in his volume, deals with the question whether Christianity is true to-day and meets many familiar "difficulties" with clear and convincing answers. Dr. Richardson, who has in previous books contributed much to Christian apologetics, places us still further in his debt by this new book, which deals with the Christian Gospel in the setting of our times. The Oxford Press is to be congratulated on a most valuable series, which will be as helpful overseas as in England.



# VISION IN CHRISTIAN EDUCATION

## Part 2

By N. LANGFORD-SMITH\*

Let us consider, then, some of the things it seems God is showing us now. First, it seems to me, comes the vision of opportunity. We have rightly come to regard the Christian school not as a bait to catch converts, but as a valuable witness to the truth of the Gospel of new life in Christ. But in this we may be in danger of losing sight of the place of the school as a focal point of evangelism, in the narrower sense of leading boys and girls to conversion through personal knowledge of Jesus Christ as Saviour. One of our number, speaking from long experience, has said :

“The chief strength of the Christian school is this opportunity it gives to present Christ as Lord of all life.

“The best evangelistic agency is the Christian home, just because it can do this supremely well. But home in Kenya is seldom an asset in building Christian men. School can partly make up for this ; it, too, deals with all life.

“It is significant that, in the case of a number of the best African Christians I know, school and home have worked together. A Christian home plus a Christian school makes a strong combination.

The Christian school makes possible evangelistic work which is :

*natural*—as we mix in ordinary activities ;

*intelligent*—by people who think to people who think, to boys and girls who are eager and alive, specially chosen ;

*sustained*—not an odd dose of medicine from a visiting doctor, though there is an important place for the co-operation of a visiting doctor, especially if he is a surgeon.

And these conditions are specially important in a country like Kenya, where the Church has a very small Christian content.

“The opportunity is magnificent, almost ideal. It would be difficult to think out a better. Most of the future African leaders pass through our hands. They listen to—they may not accept, but they listen well—all that we have to say. They see—it is terrifying—all that we do. And they carry whatever they get hold of to the corners of the Colony.”

This has been borne out in a very striking way recently through the revival movement, which has been a personal challenge and means of blessing to many of us, and has brought new life into the African Church. Revival shows how God can work through converted teachers and so reach thousands. In one school alone this past year all the staff were converted (eight of them) and very soon after nearly a hundred children

\* The Rev. N. Langford Smith is a C.M.S. missionary in Uganda. This article is the second part of a paper to the C.M.S. Missionaries' Conference at Nairobi in January, 1950. The first part appeared in our last issue.

came to a similar decision of faith in Jesus Christ. Wherever teachers are really converted the situation changes, there is new life and joy in the school, there is a clear witness ; it becomes a place where Christ is known—and the standard of work improves. May this not be what God is showing us above all else to-day ? Is the vision a body of converted, witnessing Christian teachers, who, through their work and contacts, reach thousands of children and their homes and parents ? Have we faith to believe that God will fulfil that vision ? And are we constant in prayer, and wholly surrendered to His will, so that no obstruction on our part will hinder its fulfilment ? Is our witness such as will draw our teachers to Christ in the way we hope they will draw their children ? These are searching questions that call for the honest answer of our hearts to God.

Revival means renaissance—in Christ there is a new creation, and the school, as we have seen, is an ideal place for this to be nurtured, directed and enriched in all the activities of daily community living. So the school leads on to the larger Christian community outside, and that in turn prepares for the Kingdom. And here I would add that never before have I found such a sense of true Christian community, such a triumphant, challenging fellowship of love and joy in the Holy Spirit as in Revival groups. But we must not imagine that all this is to happen easily and comfortably ; the challenge is too plain for the Devil to let go without a fight. He knows well that the apparently harmless secular school and the purely nominal Christian school, is an ideal plan in which, through worship of the false gods of personal success and materialistic progress, children drift unknowing into the realm and then the bondage of the god of this world. We must expect that the tensions of conflict will come, and we must not be shaken in our faith when they do.

But if this is first in God's vision for us, we still have the problem of working it out within the framework of the educational system in which we find ourselves. Dr. Warren emphasizes the necessity of withdrawal into a minority community in order to guard our essential witness, and this is no doubt true in part at least of the present situation in Kenya. But while accepting this general principle, let us not shut our eyes to the possibility that God may be calling us to another period of expansion. The answer would seem to depend very largely on the response to the recruiting campaign suggested in the Beecher Report, to which we should turn our prayers and efforts without delay. Just how serious the matter is can be gathered from the fact that we have had no man educational recruit since Cyril Hooper came ten years ago (I am told that Rupert Bacon and I, being middle-aged persons, do not count). If God gives us more men and women, and I suggest that we must look at it in just that way, then we can go forward in confidence. Otherwise we should surely seek His guidance in limiting our objectives and restricting our activities until quality counts first in all that we do.

In any case it is our clear duty to examine all that we are doing, to see where any effort is being wasted, anything being done by Europeans that should be done by Africans, anything of second rate importance coming first, any harmful overlapping with other agencies or with Government. And we should ask ourselves if it is really necessary to

try to do so much at once ; we do so tend to fill our days with frantic rushing from one thing to another. Is your hurry really necessary ? But a warning seems to be needed here. I do not mean that we should force the pace of devolution. Devolution, in the sense of "handing over," unless we are quite sure that it is the right thing to do, may be a betrayal of our trust and a disservice to the African people. It is so easy to let our dreams run away with us here. Already there seem to be clear signs of a deterioration in quality as a result of too rapid devolution. a fact commented on by the Beecher Committee. There is a real and terrible danger that in this way we may unwillingly aid the development of a system of schooling which, while it may produce a measure of success in examinations, is not true education at all, and is certainly not Christian. The Christian way is not "handing over," but partnership, sharing together in a great enterprise in which black and white are both needed and are complementary to each other.

High in our assessment of priorities, as the Beecher Report shows us, must come teacher training and supervision—two parts of what is really the one task. This emphasis on teacher training is not new to us, but we need to remind ourselves of its implications, particularly the need of quality and adequacy of staff. It is essential that our training staff should be in close personal touch with their students ; far more will be absorbed in this way than in the classroom, and the training school is the place where we must concentrate on the individual. And though our aim is to do this training as much as possible through teams of qualified Europeans and Africans working together, for the present much of the work and responsibility must fall on Europeans, and to cut down or overload our staff is wrong. Nowhere is the need so great for a combination of gifts, training and experience in our personnel, and here I would plead earnestly for fuller recognition of the place of the Froebel teacher, who can help as no others can to build the strong foundations so sadly lacking in our educational system in Kenya to-day. There is also a place for the practical man who can tie up indoor and outdoor activities in a balanced unit. This need for diversity leads to a suggestion which may make it possible, while also easing the strain on the administrative side—it is, that we should in some cases combine men's and women's training centres under one Principal. Some of us have looked into this fairly fully, and discussed it with those who have seen it working, and we believe there is much to commend it.

Supervision is the second half of training where the individual teacher is guided into life and service in the community. It is necessary to be quite clear that by supervision we do not mean management, important and exacting as the administrative side undoubtedly, is, nor do we mean routine school inspection, though that, too, has its place. Rather we mean that personal contact with teachers and elders which builds up confidence and efficiency. The supervisor should spend at least half his time in the field, and his visits to schools should not be unduly hurried, and should always include a meeting with padre, teachers, and school committee. The Beecher Report gives us the grand vision of teams of supervisors, Europeans and Africans, working units of reasonable size, thus making possible the close personal contacts I have mentioned.



Dr. Otto Raum has said that education is "the relationship between successive generations," and, however inadequate a definition that may seem, it certainly provokes thought. To us as Christians relationships mean much, and the opportunities of true fellowship which will come with such teams of supervisors are of the greatest importance, and we should see to it that they are built up to full strength with the right people without delay. Through this means we can see the possibility of a sorely-needed bridging of the gulf between the young educated class and the old order, where at present there is so much suspicion, jealousy and wasteful friction. We can also see the possibility of follow-up work, linking on adult education, welfare, and youth work with the life of our schools. And we can see that refresher courses for teachers will be of immense value, not only in raising standards of work, but in building up fellowship and confidence and linking up training and supervision. Such a close link between institutional and peripatetic staff is much to be desired, each to do his own work effectively should have part in that of the other, and getting together on holiday courses may well prove an inspiration and stimulus to the leaders themselves. There is a unique spiritual opportunity, too, and each course should be in part a "mission" and retreat.

I come now to something that is new in our growing realization of its priority in our missionary commission. As most of you know, it is something in which I am deeply interested, but it is not that so much as a remarkable combination of many circumstances that brings the conviction that it is an idea whose time has come, and that its timing is of God. Never before has the world been faced so clearly with the fact of the dependence of human life on the soil, which, to our cost and—unless we change—to our ultimate destruction, we have exploited and abused. It is becoming abundantly clear that unless the soil is conserved and production greatly increased by intelligent intensive cultivation, the people of Kenya will soon face chronic food shortage and economic disaster. In a return to a more practical concept of rural education, such as is strongly advocated by the Beecher Committee, there lies a great Christian opportunity. Not only can we demonstrate the failure of materialism, and man's dependence on God and His creation, but we can teach healthy living, communal responsibility and service in a way not possible in towns or in schools with a purely academic curriculum.

The Beecher Report plans the establishment of a large number of rural intermediate schools, for which teachers with the right attitude and special training will be required. To gain this they will need supplementary courses under qualified and experienced leaders who can both instruct them and give them the inspiration, enthusiasm and initiative to pass their knowledge on to others. Nor is it teachers only who should have such courses—clergy, elders and social workers should share in them, too, if the Christian community is to set an example of improved rural living. So there comes the vision of a Rural Development (Training) and Demonstration Centre on a Christian basis and under Christian leadership. Such a scheme, put forward by the C.M.S., has met with full Government support in Nigeria, and it seems the time has come for

it here. Let us be quite clear that unless something like this is done, all our planning for rural education is likely to remain a paper scheme ; our existing institutions are already too heavily loaded to be able to bear this extra burden, even if they have the necessary land and staff. And if we want people to do what we say, and not just listen to it, we must show them how it is done and allow them to share in the doing. Full demonstration is essential to success. C.M.S. in London is receiving an astonishing number of offers of service from men and women well qualified to do this work, one of whom, Mr. John Flatt, who has had two years' experience in Nigeria, is due in Kenya next month. The idea has the warm support of our African church in the Highlands. Believing that this is in God's will and purpose for us, draft plans based on Mr. Prior's scheme in Nigeria are now being prepared for consideration and submission to Government. With the backing of Government which we hope these proposals will receive, the way will be open for a new witness. It seems necessary here to consider the implications of this assessment of priorities. I have mentioned three things—teacher training and supervision as one closely co-ordinated activity, and rural development. I have not mentioned secondary education, though this comes first in the Beecher Report. I did not set out with this intention, but the omission seems unavoidable if there are to be any priorities at all.

There is something else that seems to stand out clearly as one of the opportunities of the hour—Christian leadership. I hesitate to use the phrase because it has become so commonplace that we have almost lost our sense of its real significance. Yet nothing is so much needed in all the social developments now taking place as integration within one inspiring ideal moving towards a definite goal, and only in Christianity can that ideal and goal be found—and the power to pursue it. With the aim of the Kingdom of Christ, and the zeal to bring men and women into it, Christian leaders can bring new hope and life into efforts that are in danger of becoming moribund. There is much to be done ; there are many ways of fuller Christian witness in education in the wider community sense—such as, for instance, post-school work, welfare activities, training in sex and home relationships, adult education—and so on. Through the new life that the Spirit is bringing in revival, men and women who have come to know Christ as Saviour are beginning to come forward to do such work voluntarily. Is God calling us to provide something in the way of short courses for Christian leaders ? If so, staff should be set aside to seize this opportunity without delay. Christian education, as we have seen, must be full, and cover the whole of life, not just a few years of childhood in school.

That is all I have to offer you—a few thoughts which have come in praying about this and talking it over with others as we have been able to get together. I am very conscious of its inadequacy. But perhaps it is right that it should be so. For it seems to me very clear that we must not attempt to work out the detail of our vision here. This may be the last time when we meet as a group of Europeans only, for we have reached the stage when our fellowship in Christ and our sense of His guidance can be fully realized only when we meet in partnership with our African brethren as one body. And so I would urge that we

plan our next step now—a conference of African and European leaders, not for routine business, but for unhurried sharing of thoughts one with another as we wait on God together and find His Will for us in this great venture.

### BOOK NOTICE

*MADAGASCAR ON THE MOVE.* By J. T. HARDYMAN.  
Livingstone Press. 7s. 6d.

The Rev. J. T. Hardyman has written a very interesting and important book. The son of a missionary, Mr. Hardyman was born in Madagascar, and the writer remembers seeing him play in the garden of his father's house at Ambohimanga, the ancient capital of Madagascar. Having lived in such a town, and having been closely associated with the Malagasy from his childhood's days, it is not surprising that he has a deep knowledge of their ways of thought. He also possesses a collection of books dealing with Madagascar which must be almost unique; small wonder then that his book contains many quotations from ancient and modern books written about the great island off the east coast of Africa.

It is rather surprising that he makes one or two serious mistakes. Thus he says that the S.P.G. withdrew from the Inter-Missionary Committee because of delimitation of territory; then, on page 190, he refers to the Islamized tribes of Madagascar, and says that "the missionary societies have not paid any great attention to the special problem presented." This is a very serious misstatement, as the S.P.G. has been working both amongst the Antaimoro and the Antambahoaka tribes since 1893 with considerable success, and the Malagasy Episcopal Church has several priests and teachers drawn from those tribes. The same is true of the tribes in the north-west of the island. I think Mr. Hardyman over-estimates the importance of Islam in both those places. The writer lived for eighteen years amongst the Antaimoro tribe and the only sign of Islam was a reluctance on the part of some of the people to eat pork. Perhaps the most serious blemish in the book is that it refers throughout to the Protestant and Roman missionaries, but almost ignores the work done by the Church of England, despite the fact that Mr. Hardyman shows by a quotation, on page 208, that he knows of the existence of that work and the principles on which it is founded.

Despite these blemishes, the book is one to be read, and pondered. A very valuable picture is given of the effects of the rebellion, and of what many young people are thinking in Imerina to-day. Some telling phrases are found, phrases which sum up the present position very accurately, e.g., Madagascar is aptly described as the land of amateur journalists.

Mr. Hardyman is not slow to criticize the failings of the Protestant missions in the matter of social work, e.g., in the matter of the half-castes, but one could wish he had said something about child labour, which is one of the most serious blemishes on Malagasy Christianity. In what he says about the desire of the Malagasy for a united Protestant Church, Mr. Hardyman does not allow sufficiently for the fact that this desire exists because the Malagasy hope to use the united Church to help them gain their independence.

ARTHUR C. JACKSON.



# RECRUITING REINFORCEMENTS

By J. McLEOD CAMPBELL\*

**W**HETHER those concerned with recruiting have a harder or an easier fate than their predecessors of fifty or a hundred years ago is a matter for argument, but there is no denying that they face fundamentally different conditions, and recruiting must be adjusted to the differences.

Not so many years ago a Bishop inquired whether a clergyman whose faith had gone to pieces could not be given work under the Bishop of Dornakal: the old idea that anyone, misfit or nitwit, would do for the Church overseas died hard; but dead it is. That is one difference involving adjustment of recruiting technique. While it can never be forgotten that men and women of modest attainments have grown into magnificent missionaries, it is necessary even at the cost of appearing superior to modify the promiscuous "Your-King-and-Country-Need You" appeal.

It has sometimes been urged that every ordained man in the Church of England should serve a compulsory period overseas: it would be so splendid for the Church of England, and its missionary honour would be saved and satisfied. The idea rings cheap and Anglo-centric to-day. There are places where no difficulties of language apply, and where conditions and mentality are not so unfamiliar as to demand a long apprenticeship; there is still something special that men straight from the University can, as under the pre-war short-service system, contribute to the life and fellowship of Christian Colleges and schools. But these two together cover a mere fraction of the field. For the most part, and allowing for exceptions, the recruit will benefit no one but himself unless he is prepared to grind away at understanding a people's language, their religious and social background and their thought-idioms on the basis of identification for better for worse with the country of his adoption, subject of course to his success in establishing his footing as a welcome guest of that country.

This last qualification would have startled the earlier missionary, happily innocent of any doubt about his right and duty to stay at his post whether his presence was appreciated or not: it may even startle the modern volunteer whose dedication to the service of Christ wherever that service is costliest prompts the desire to become a missionary, and to emulate the heroic missionaries of the past. The Church in different countries is at many different stages of maturity, and it is where maturity is furthest advanced that the wants and wishes of an overseas Church are the first consideration. A Church that is grown-up has a perfect right to say to the Mother Church, "Thank you for all we owe to you, but we must now assume the responsibilities of adult status." The

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movement may be accelerated by circumstances, even at the risk of premature autarchy. This happened in Japan. It is happening in China. The fact that it has been reversed in the former may encourage the hope that its adoption by the latter may not prove final. Meanwhile it is possible that Christians of other Asiatic Churches may be able to throw a bridge between the Chinese Church and the West, as well as Christians among the nine or ten million Chinese dispersed throughout Asia.

Where the waters of nationalism are in full spate—and where are they not?—Christians are rightly sensitive to whatever may prejudice their fellow-countrymen against Christianity; foreign origin, foreign leadership, foreign subsidies may create such prejudices and stamp Christianity anti-national. Here is a definitely different situation to which recruiting must be adjusted. Missionary Societies can no longer decide at headquarters that this or that course would be good for this or that Church, and that recruits must be distributed accordingly. Overseas partners must be consulted at every turn and their initiative respected. Recruits, too, must be selected who possess the Christian grace of self-effacement and find joy in serving alongside and under men of other races. Where they do find greatness thrust upon them, and fill posts of eminence, they must take warning from the past and not hold on to them so long that their assumed indispensability checks the growth of indigenous leadership.

Within these limitations the Missionary Societies have to meet very heavy demands for reinforcements. Look where you will the growing Churches overseas are acutely conscious of what they are up against, of formidable foes new and old, of opportunities that lost now will not recur, of the inadequacy of their man-power, of work that will not be done without outside help, such as the training of their theological students and clergy, the training of their teachers, the development of the skills and traditions of medical, nursing and agricultural callings. There is a lamentable shortage of doctors. Africa, we are told, could absorb two hundred educational missionaries, and must, if the new Africa is to be built on the rock of Christian education. Where this appeal of Church to Church is discerned behind and shining through the Missionary Society appeal it kindles a response from the younger generation. How can the Church help the Missionary Societies to bring home that appeal and secure the volunteers they seek?

Perhaps we may take a leaf out of a Government's book. The Kenya Government recently formulated its educational requirements on an ambitious long-term scale. Its immediate need was for sixteen men as an advanced guard. It enlisted the help of the Education Authorities of Lancashire and the West Riding, asking to be adopted by them. The appeal was for "men of the highest quality, imbued with enthusiasm and a sense of mission," for "sincere, convinced and practising Christians." Kenya got its men. The achievement goes to show that where the facts are presented and understood there will be no lack of venturesomeness. The Church must not fail to do for its missionary forces what the Kenya Government is doing for its educational forces. It must make the general facts of the situation known throughout the

length and breadth of the country, diocese by diocese, parish by parish ; and secondly it must multiply the channels by which knowledge of specific posts may win the attention of those qualified to fill them.

This implies a double approach to our problem—a diffused and a concentrated approach.

1. The diffused approach has both negative and positive aspects :

(a) There is a great deal of misunderstanding that can be cleared up by the combined effort of all clergy and laity. The heresy that a Church can save its soul by taking exclusive thought for its own life must be shown up as a contradiction of Christian principle and experience. The notion that nobody wants British missionaries any more must be counteracted by facts. The assumption that missionary service has ceased to offer a man's job, spiritually and vocationally satisfying, must be confuted. Some misleading sentimental and romantic ideas of missionary service must yield to more robust and realistic thinking.

(b) Positively it must be brought home to the Church at large that it must think in terms at least as wide-ranged as the Anglican Communion as a whole. A fair distribution of man-power between all branches of the Anglican Communion means that the Church of England must contribute to the whole many whom it can least afford to spare—for example, the very persons whom it covets as its own future Bishops, Professors and Headmasters, and Hospital Matrons. Far from grudging publicity for such calls as the Kenya Government has made for service that only Christians can offer, the Church must recognize here one inescapable obligation. The other is to hammer home the call for men and women for the whole-time service of the growing Church, emphasizing its distinctive privileges and opportunities, and not concealing its demands. The whole-time servant of the Church must be prepared to forego some of the amenities ; austerity and even celibacy may be demanded of him ; the difficulties of bringing up a family may be aggravated. No Church is fulfilling its contemporary vocation which does not breed a generation that can take sacrifice in its stride.

2. A more concentrated approach must supplement the diffused approach if round holes are to find round pegs to fill them, and square pegs to discover square holes to fill. It may be that there has been in the past too exclusive a reliance on the diffused appeal : too little use of the method adopted in America of seeking out the man best fitted for a particular post and summoning him to accept it ; too little recourse to authority.

The American principle has always operated in the selection of overseas Bishops : it is being increasingly applied by the Missionary Societies to important appointments, and has proved effective in securing men whom a more general appeal would have missed. It is however difficult



to apply on a large scale. But "Vacant Posts" lists are tending to disappear in favour of "Typical Posts" lists, which do not become out-of-date as soon as a particular vacancy is filled. They are invaluable material for those who are pursuing the diffused approach and disseminating knowledge of what types of service are actually required. Their use should yield a register of those who would hold themselves in readiness for such service, to whom the call of particular posts could then be presented.

The extended use of an authoritative direction has often been advocated to relieve the difficulties of the man whose spirit is willing, but who would hesitate as much to put himself forward for a missionary post as he would for a bishopric; who moreover feels that he lacks the data for deciding between the claims of home over against overseas service, of the claims of one overseas sphere over against another. The difficulty has always been to find an authority omniscient enough to carry weight. Within their own fields the Missionary Societies and the Religious Communities have been able to give guidance. Up to a point the Territorial Councils set up by the Overseas Council should be of service; they will be in touch with all the recruiting needs reported both by the Church authorities of their respective regions, and of the Missionary Societies working in them. A total picture of the reinforcements required in each area can then be formed (and particular needs spot-lighted) which would be available to give definiteness and force to the appeal of those responsible for pressing the diffused approach.

Of the two main differences in the recruiting situation one has already been stated, the shift of emphasis from quantity to quality, any lightening of the problem caused by reduction in numbers being more than counter-balanced by the enhancement of standards. The other is the intensified pace of present-day operation. It may have been excusable fifty years ago to go about the business of recruiting in a leisurely and haphazard fashion. To-day issues are in the balance which brook no delay. Recruiting must claim the position of Priority Number One in the Church's strategy.

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# THE FORMATION OF A NEW CHURCH PROVINCE OF WEST AFRICA

By THE BISHOP OF LAGOS\*

IT is a solemn thought really that in April of this year the Anglican Church in West Africa will sever many links (not all, we are thankful to say) with Canterbury and become a Province on her own. Canterbury has been a very good Mother to the Church in West Africa, and we love her dearly. But the child has grown up and is impatient at being tied to her Mother's apron strings, although she is in no danger of losing respect for her Mother. Indeed the child can not only walk now, but is anxious to run and even, to fly, and that may be a danger to us here in Nigeria and perhaps elsewhere.

We have indeed "mounted up with wings as eagles."

For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be.

And we have "run and not grown weary"; and we shall have to learn again to "walk and not faint." We shall need to proceed one step at a time and not grow impatient, and that will demand much "waiting upon the Lord."

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And the first step is the Inauguration of the Province which will take place at Freetown in Sierra Leone. Freetown is the obvious choice in view of the fact that the Diocese of Sierra Leone is the senior of the Dioceses concerned, having been established in the year 1852.

For such a momentous event the Archbishop of Canterbury is hoping to be present and will, we understand, be accompanied by Bishop Lasbrey, who was Bishop on the Niger for twenty-five years and who will represent the Church Missionary Society; and Bishop Wilson, the Dean of Manchester, who will represent the Society for the Propagation of the Gospel. It is expected that the Overseas Council of the Church Assembly will also be represented.

Distance and the expense of travel will inevitably preclude from attending the thousands of Church people from the other Dioceses who would like to be present at this historic ceremony, but special services of Prayer and Thanksgiving will be arranged in the different Dioceses, so that all may have some share in an event which is the concern of all.

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It is in the natural order of things that the Church, wherever she is, must sooner or later be constituted into Provinces; and it was in

\* The Right Rev. L. G. Vining has been Bishop of Lagos since 1940.

March, 1906, at Lagos, that a very strong resolution praying for a Province of West Africa was formally adopted at a Conference of Bishops, which included the Bishops of Sierra Leone and Western Equatorial Africa, Bishop Hamlyn and three African Assistant Bishops—namely, Bishop Charles Phillips, Bishop Oluwole and Bishop James Johnson.

This resolution has been reiterated from time to time by the Bishops on the West Coast assembled in Conference. But after the first World War enthusiasm waned, and at a Conference of Bishops held in March, 1935, there was no resolution passed in regard to a Province, but the following statement was issued in the Pastoral Letter: "It is our aim ultimately to secure the formation of an ecclesiastical Province or Provinces in West Africa. There are, however, certain hindrances which prevent immediate action, among which are:

- (1) The diversity of ideas and ideals in different Dioceses concerning the formation and constitution of a Province.
- (2) The distance between the different Dioceses.
- (3) Finance.
- (4) The fact that there are Dioceses still without a Constitution, and which do not consider that the time is ripe for one.

The greatest hope of achieving our object lies in the formation of a United Church, which would involve the formation of new Dioceses. Through a union of the Churches the way would be prepared for the creation of one or more Provinces in the Universal Church of Christ."

Another World War in 1939 might well have added length to the world "ultimately".

But on November 19th, 1943, the Archbishop of Canterbury (William Temple) dispatched a letter to the Bishops on the West Coast from which we must quote at some length:

I have been trying to acquaint myself with some of the problems of the Church Overseas by consultation with those in England who can best advise me, and I am persuaded that the time is rapidly approaching when a Province of West Africa should be formed comprising, as I suppose, Sierra Leone, Gambia and the Rio Pongas, Accra, Lagos and The Niger.

It is unnecessary for me to dwell on the advantages of this, which is the normal culmination of the development of the Church in any area. But I will mention two. More than one Bishop in that part of the world has spoken to me of his sense of isolation and loneliness. In one quarter there is a desire for some means of identifying the Church more closely with African sentiment; this is greatly to be welcomed and can best be carried out over an area large enough to avoid any tendency to undue particularism; it would be beneficial if the area comprised were sufficiently wide and varied. The formation of a Province is, of course, the constitutional way of providing for local autonomy without breach of unity.

If the Bishops concerned could arrange to meet and discuss this project among other themes of common interest, that would both help the sense of unity in the Church throughout the area, and provide the best means of examining the case for and against the proposal, and, if it is found desirable, taking the initial steps.



Travelling in days of war was not easy, and the Bishops now conducted their business through correspondence, but on October 31st, 1944, the Bishops came together once more, and again at Lagos. They were ten in number, representing four Dioceses in West Africa—namely, Sierra Leone, Lagos, The Niger and Gambia and the Rio Pongas. We came together for two reasons, namely, for the Consecration of Bishop S. C. Phillips and for a conference among ourselves. The Consecration brought to Lagos an old and beloved friend of mine, Archbishop Darbyshire (the Archbishop of Capetown), and we were fortunate in having him as our Chairman at the Conference which followed the Consecration. It was during this Conference that we heard of the death of our beloved leader and friend—William Temple, Archbishop of Canterbury. It was the Archbishop who had urged us to get together to consider the possibility of the formation of a Province of West Africa, and now we approached the task with an enhanced sense of our responsibility in meeting this his last request to us. Later the Conference unanimously passed the following resolution :

That this Conference, having at the request of the late Archbishop Temple considered the advisability of the formation of a Province of West Africa, respectfully submits to the Archbishop of Canterbury its unanimous approval of such a project, believing that it is an essential step in the development of the Church of God in West Africa.

In order to put this desire into effect the Bishops have prepared and accepted a tentative Constitution which will be placed before the synod of each diocese to gain their consent and approval, and will be submitted to the proper authorities. The resolution recommending the formation of a Province should be read and considered on its own merits as strengthening the unity and fellowship of members of the Anglican Communion in West Africa.

A further matter should be mentioned. In some parts conversations have been proceeding with a view to some measure of reunion. The Bishops are united in believing that the organic unity of Christian people is an ultimate aim of all our work and aspirations. This may be a long way off, but we believe that according to God's good purpose it will be achieved in His appointed time, and that therefore any action taken to promote closer fellowship among ourselves, such as the formation of a Province, can only be contributory to the hastening of that achievement, because we believe that our project is inspired by a desire to work under the guidance of the Holy Spirit.

Five Dioceses had to agree to, or amend this Constitution for the Province of which they would form a part ; moreover it had to meet with the approval of the Archbishop of Canterbury. During the following six years the Archbishop himself personally investigated the problems involved. In 1948 he held conversations with the West African Bishops ; these were followed by more conversations a year or so later, and in this process the original draft took an entirely new shape.

During the same period two further conferences took place at Accra. The final Constitution bears little resemblance to the one produced in 1944, and we have to thank the Archbishop of Canterbury for steering us through this most difficult time.

\* \* \* \* \*

And now, after forty-five years, the dream of those Bishops who assembled in Conference in Lagos in 1906 is about to come true and, on April 17th (as at present arranged), the Province will become a *fait accompli*.

This will happen at a Celebration of the Holy Communion. After the Creed all the Bishops will sign the Preamble and the Articles of the Constitution, and the Archbishop will then preach to the Bishops and the assembled Congregation announcing the formation of the Province and wishing it Godspeed and relinquishing his jurisdiction.

After this inauguration the second step in the formation of the Province will take place, namely, the Constitution of the House of Bishops, and the election of the Archbishop of West Africa.

Article vi of the Constitution reads :

“The Archbishop shall be elected by the Episcopal Synod out of the number of those who are at the time of the election Diocesan Bishops or Diocesan Bishops-elect of the Church of the Province. An affirmative vote of two-thirds of the Diocesan and Assistant Bishops of the Episcopal Synod shall be necessary to a valid election. . . . In the case of a failure to elect, the Archbishop of Canterbury shall appoint the Archbishop.”

The third and subsequent steps will no doubt depend on decisions made by the Episcopal Synod which will continue in session after the election of the Archbishop, but must include eventually the creation of a full Provincial Synod with three distinct Houses—that of the Bishops, that of the clergy and that of the laity.

\* \* \* \* \*

Big events are pending for us in the Church of West Africa, and we are not facing them without a very big sense of responsibility, and not without some fear and trembling, and accordingly we say to all those who have our interests at heart, “Brethren, pray for us.”

#### NOTES ON THE CONSTITUTION OF THE NEW PROVINCE

##### 1. EXTENT.

The Province comprises five existing dioceses, with power to admit new dioceses.

##### 2. DOCTRINE.

Formularies conform to those of the Church of England, with power to accept any future modification that the Church of England may adopt, and to interpret formularies in accordance with the decision of Provincial tribunals.

3. WORSHIP.

The Book of Common Prayer is the standard of worship, with power to make deviations and additions.

4. MINISTRY.

The three Orders are assigned their respective responsibilities.

5. PROVINCIAL SYNOD (P.S.).

Authority will ultimately, but not immediately, be vested in a P.S. of three Houses, Bishops, Clergy and Laity, save only in such matters as are within the sole authority of the Order of Bishops.

The P.S. shall deal with all matters that are of common concern to the whole Province, or affect the communion of diocese with diocese, and of the Province with the rest of the Anglican Communion.

It will shape the final Constitution and Canons of the Province.

It will be its duty to foster diocesan growth to full organization, to approve diocesan constitutions, and to secure a degree of uniformity.

It will have power to plan the sub-division of the Province, and to authorise the creation of missionary dioceses.

6. EPISCOPAL SYNOD (E.S.)

This consists of all Diocesan and Assistant Bishops.

To it belongs "final authority in matters concerning the preservation of the truth of the Church's doctrine, the purity of its life and the worthiness of its worship." Resolutions on such matters once adopted by the E.S. shall have force throughout the Province.

A majority of the Diocesan Bishops present shall be necessary and sufficient to constitute a vote of the E.S.

The E.S. shall have the complete power of a P.S. until such time as the full P.S. is formed.

During this period its decisions, except on reserved subjects, shall only be operative after approval by Diocesan Synods and Councils.

As soon as practicable, the E.S. shall draw up a scheme for constituting Houses of Clergy and Laity.

Diocesan appeals against the decision of a Bishop shall go to the E.S.

7. APPOINTMENT OF BISHOPS.

During the interim period the E.S., after consultation with the vacant Diocese, shall submit a nomination to the Archbishop of Canterbury or request him to propose a candidate. This reference to Lambeth will cease on the establishment of a full P.S., which shall then secure that the dioceses concerned have their proper voice in the election, and the House of Bishops in the confirmation of a new Bishop.

The Archbishop of the Province is to be consulted before the appointment of Assistant Bishops.

8. THE ARCHBISHOP.

The Archbishop shall be elected by the E.S., a vote of two thirds being required, from among the Diocesan Bishops or Diocesan Bishops-elect. Voting may be in writing. In the case of a failure to elect, the Archbishop of Canterbury shall appoint.

The appointment is for ten years, the E.S. having power to extend to fifteen or to terminate on medical grounds.

An Archbishop may resign the Archbishopric without resigning his diocese, but on resigning his diocese ceases to be Archbishop.

The Archbishop is to preside over the E.S. and P.S. and all appeal courts.

He is entitled to hold an official visitation in any diocese on his own initiation or by invitation.

The Archbishop represents the Province in relation to the rest of the Anglican Communion and other Churches.

The Archbishop's confirmation is necessary before the appointment of a Bishop can take effect. To him all Bishops take an Oath of Obedience.



## 9. DIOCESAN ORGANIZATION.

Ultimately every diocese will have a Synod consisting of the Bishop, and Houses of Clergy and Laity. In the meanwhile, a diocese may be governed by the Bishop and a Council whose powers and membership shall be determined by him.

## 10. THE ARCHBISHOP OF CANTERBURY.

On the election of the first Archbishop of the Province, the Archbishop of Canterbury will relinquish his metropolitical jurisdiction over the five dioceses.

During the interim period :—

Episcopal nominations will be submitted to him.

Matters of Faith and Order in doubt or dispute may be referred to him on the motion of two Bishops.

Any alterations in the 1951 Articles of the Constitution require the Archbishop of Canterbury's confirmation.

At the close of the interim period :—

A scheme for full Provincial government having been approved by the E.S. and by a majority of the dioceses, the Archbishop of Canterbury shall be asked to declare its inauguration.

When the P.S. has drafted its Constitution and Canons they shall be submitted to the Archbishop of Canterbury for his scrutiny, suggestions and signature.

After the interim period :—

The Archbishop of Canterbury's approval shall be necessary for any sub-division of the Province.

In case of a failure to elect an Archbishop of the Province, the appointment rests with the Archbishop of Canterbury.

J. McL. C.

## BOOK NOTICE

*Christianity and Physical Science* (G. D. YARNOLD, Mowbray, 8s. 6d.). This book, by the Chaplain of Lincoln Training College, who was formerly Lecturer in Physics in the University of Nottingham, will be very useful to those who are worried by the apparent conflict between science and religion. Mr. Yarnold makes it clear that Physical Science is authoritative in only a limited field, and shows how a physicist can hold the Christian faith in its fullness. The first part of the book is not easy reading for the non-scientist, but it repays fully the concentration required to follow the argument.

## EDITORIAL NOTES

**I**N our last number we printed an article by the Bishop of Lagos on The Formation of a New Church Province of West Africa.

Since then the Province has been inaugurated, and the Bishop of Lagos has become the first Archbishop of West Africa. The visit of the Archbishop of Canterbury to Freetown for the inauguration was marked by tremendous enthusiasm and His Grace, in the words of a correspondent from West Africa, "proved a fine ambassador by his friendship, by his wise advice and challenging sermons and addresses." We are grateful for permission to publish the full text of the Archbishop's sermon at the Service of Inauguration, a sermon which we believe will have far-reaching influence.

There are other parts of the Anglican Communion where isolation and difficulties of communications make the growth of the Church more difficult than it will be in West Africa. The article by the Bishop of Borneo on "Communications," and the one by Mrs. West on "Car Nicobar" show how, in different ways, the Church is able to triumph over difficulties, and they both will serve to illustrate the opportunities for service which challenge all Christians at the present time. It is a sad commentary on the Bishop of Borneo's article that a key educational post in his diocese is still unfilled after repeated efforts over the past two years.

The need for men and women for service overseas grows steadily. The number of unfilled vacancies has indeed increased since Canon McLeod Campbell wrote his article on "Recruiting Reinforcements" in our last number, which ended with the statement: "To-day issues are in the balance which brook no delay. Recruiting must claim the position of Priority Number One in the Church's strategy." The Missionary Societies are doing all they can, and the Colonial Office is trying every means to attract more teachers in particular; the Societies and the Colonial Office are planning to co-operate more fully in recruitment for self-governing educational institutions. But it may be questioned whether the urgency of the need has yet been laid upon the conscience of Christians in Britain. There is need for still more prayer and thought about the reinforcing of the Churches which stand upon the frontiers of the Christian world.

In the meantime the "experts" who are available overseas must be used to the best possible advantage. This was the subject of an article in our last number, which is followed up now by an article by the Editor on "The Training of Teachers in the Church Overseas." What can be done by the Church in this field is illustrated by the article by Mr. A. P. Davies, who writes as an African from personal knowledge, and who also from his own experience can show the value of interchanges between staff in this country and overseas, which may be one of the means of giving the support which is so urgently needed.

Ecclesiastical organisation, educational efficiency and pastoral devotion, which are the themes of this number, are not, and must never be, divided from each other. In our prayers and planning they must always be seen as complementary one to another.

# THE ARCHBISHOP OF CANTERBURY'S ADDRESS

AT THE SERVICE OF INAUGURATION OF THE  
CHURCH OF THE PROVINCE OF WEST AFRICA

*Jerusalem which is above is free,  
Which is the mother of us all.*

GAL. iv. 26.

**S**T. PAUL, as a Jew, inherited all the religious symbolism of his race: and to the Jew, Jerusalem the Holy City, Zion the Holy Hill, was the sign and sacrament of God's dwelling with the people whom he had called and chosen. The city was personified as the Bride of God and the mother of His people. The Prophet said of Jerusalem:

Fear not: for thou shalt not be put to shame.  
Be not confused: for thou shalt not be made to blush.  
For Thy Husband is Thy Maker  
The Lord of Hosts is His name  
And Thy Redeemer is the Holy One of Israel  
God of the whole earth shall He be called.

And what love and sorrow were in the words of Our Lord:

O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace.

And now in the full light of Our Saviour's Redemption, St. Paul casts away all the profound significance which the earthly city had for him and his race—and looks beyond to a new city, a new Church, a new chosen people, a new Jerusalem laid up in the Heavens of which all Christian people are already citizens. It is a leap from bondage to freedom.

Jerusalem (he says) which now is, is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

In the Book of Isaiah, the Prophet pictures Jerusalem of his day looking out after the exile over her returning children and multiplying population—and saying, "Who hath begotten me these?" Borrowing the picture, I imagine Canterbury, the Mother Church of the Anglican Communion, looking forth into the world and saying, "Who hath begotten me these?" Canterbury has watched the conversion of England and the creation of the Church of England through the centuries. For two hundred years past she has seen her messengers going out into distant lands with the eternal Gospel, and has welcomed her spiritual descendants of every race and people to worship in her



lovely shrine. One of her great moments, which we do well to recall to-day, was the Consecration of Bishop Crowther. Now, as for the first time in history, an Archbishop of Canterbury stands here in West Africa, I imagine her again seeing all her children in these parts and crying, "Who hath begotten me these?"

And the answer is God—God through Our Saviour Christ and His redemption: God through His Church there in England: God through missionaries and martyrs who gave their lives in humble service to Africa: God through His Africans who heard and believed, who answered the call and found the love and grace of Christ as disciples of Christ and members of His Church, who by faith passed into the free grace of the free city of Jerusalem which is above.

Sierra Leone was the first diocese to be created; from it sprang the daughter dioceses Lagos and Niger, Accra and Gambia. It is the Mother Church of the Church of West Africa, as Canterbury is the Mother Church of the whole Anglican Communion. Here, therefore, most rightly and fittingly, do we make this historic act whereby the Church of the Province of West Africa comes into being.

"Jerusalem which is above is free, the City of Free Men." I cannot forget that we are in Freetown, a city whose very name marks one of the great tragedies of history and its reversal. The tragedy was the dreadful evil of slavery, an evil almost as old as mankind, but for a season vilely exploited and multiplied for gain and introduced as a leprosy into the record of the British people. The reversal of it, the abolition of slavery throughout the British Empire, was due to great Christian leaders who roused the consciences of Christian people and led the crusade by which slavery was expelled once and for all from the British tradition. And here to Freetown came the liberated slaves. No tragedy can ever be as though it had never been: it can only be reversed as it is taken up by love and cured by redemption. The Risen Christ bore the scars and wounds still in hands and feet and side. In this modern world are still scars, still wounds that fester, and galling sores, the fruit of the days of slavery, awaiting still a redemption by love.

But freedom is far more than the removal of slavery, a mere setting free from bondage. It is the painful learning of a lesson which may easily be mislearned, the right using of powers which may easily be misused, a precarious victory which may easily turn to defeat. There are no short cuts to freedom, and freedom is never in the hands of men secure. It is hard to find, hard to keep. That is the plain lesson of history. This is a very notable year in the history of West Africa, a year of great and significant developments in the sphere of government. The new Constitution for the Gold Coast came into being in February with a remarkable demonstration of orderly and restrained public spirit. The new Constitution for Nigeria with its bold experiment in combining central and regional administration, a plan hammered out by representatives of the Nigerian peoples, comes into force in September: and before the end of the year the new Constitution for Sierra Leone, which gives to the peoples of the Protectorate a full share in it, will have come into operation.

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This is indeed a great step forward into a fuller order of freedom so far as popular choice of a responsible Government can give it. It will be acclaimed by the peoples of West Africa as a recognition of their growth in the spirit of responsible freedom. It is welcomed in Great Britain as carrying forward the purpose which has always inspired Parliament and people in their best moments—to build foundations on which self-government can securely rest. The goodwill and the good wishes of the citizens of Great Britain goes out fully and confidently to the peoples of West Africa in this creative moment.

But again, I say, there are no short cuts to true freedom, such freedom as brings strength and peace to men. We have in England been free men for centuries, and yet we have never learned fully how to order a free society for the general good of all and the particular good of each. There have been great abuses and misuses of freedom, partial denials of it, imperfect applications of it at home and abroad. And yet in a profound sense the spirit of freedom has moved strongly among our people, and the love of it has been deep in our hearts. So it is that we have much indeed to offer to you in West Africa still as you get more and more closely to grips with this grand trial of freedom. We must be humble enough to offer, Africa humble enough to take such help and guidance in a partnership of mutual understanding and true confidence, of patient brotherhood and wise judgment.

For a heavy task is in front of you. In a world made difficult by conflicts and suspicions, in a world made poor by fear and fear's defences, you in West Africa have to provide in decades what elsewhere has been provided over centuries; you have to learn in a short time the lessons which in Europe we have been slowly learning for more than two thousand years, and at the same time you have to find how to solve the very social problems which the industrialised nations of the world have created and have not yet solved. It is the easiest thing in the world for you in West Africa to learn from Europe and the West precisely our bad things, our insoluble problems, our deadly materialism, our poverty of spirit or indeed to learn from totalitarian countries the utterly false creeds which seek to build freedom by violence, to create liberty by bondage and to exalt the spirit of man by denying his significance. Against this must be set a social and political sense amongst your peoples which judges, directs and controls both governments and social behaviour. There must be a common sense of the citizens which is the greatest defence of liberty. But it takes a long time to establish such a social and political sense in the hearts and minds and instincts of a people, and this is the greatest task to which you have to set your hands. It is partly a matter of education, and there are splendid expansions of education taking place in your midst. But education alone may be a danger and not a benefit. To education must be added experience, which learns from trials and errors, wise and patient judgment and even experience does not suffice unless it has what is more valuable still—*character* tried and trained to do justly and love mercy and to care for one's neighbour as for oneself.

So in these formative years the task is to build up from top to bottom of these crowded societies of men in West Africa citizens who, by

character and by experience and by education, know how to use their freedoms for the true good and brotherhood of men, rejecting all the perversions of freedom, written so large in human history, which are the outcome of men's hastiness or greed or selfish use of power or stupidity. You in West Africa, and we in Great Britain, and all other peoples are learners in the same school, fellow pupils in the art of freedom.

And it is a glorious thing that just at this creative moment for West Africa, the five dioceses in West Africa under the jurisdiction of the Archbishop of Canterbury should become the Church of the Province of West Africa, autonomous, able to direct its own course and make its decisions in loyalty to the wide fellowship of the Anglican Communion. You take this step forward just when the peoples of West Africa face their new venture. And what they need to arm them for it is precisely what the Church has to give—freedom, the spirit of freedom, the power to use freedom aright—not in a scramble for material benefits, nor in violence and self-aggrandisement, not in blindness and moral sloth, but in the truth and love of God in the light of the Gospel of God, in the power of the Holy Spirit—as free citizens of the free city of Jerusalem which is above. It is true to say that the Christian Church has made the growth of political responsibility possible in West Africa by being pioneers in education, by training Christians in the Churches in the art of responsible leadership, above all by teaching men and women to find in Christ the grace and strength of Christian character. Now the Church must lead and inspire the growth which is yet to come.

The future of West Africa depends less upon its Governments, vast though their responsibilities are, than upon the West African peoples themselves, upon their education in wisdom, upon their ability to learn from experience, from the truth and strength of their character in hearts and homes and in relations with one another. And here to take its part in leading them into these possessions of the spirit, into these gifts of Christ, and into His grace to use them is this new-born Province of the Church of Christ.

So a great, a thrilling responsibility is thrust upon you, of this Province; a door of opportunity opened before you, a challenge presented to you. The Province brings you a new measure of responsible freedom: and like every freedom you might mislearn, misuse, waste it, failing like the old Jerusalem to learn the things that belong unto your peace. But because it is a challenge from Christ and Christ is your Lord and Saviour, you will use this freedom for the glory of Christ. The province is new-born: it has still to grow and develop in every kind of way. But from the very start it must be a strength to every diocese within it and gain strength from every diocese: it must draw inspiration from all its members and return inspiration more abundantly. It must be useful and lovely, winning your gratitude and your loyalty. And to this end, may I mention one or two things in the hope that they may help.

First—for some time to come it will, I fear, not be possible for you to set up a full Provincial Synod with Bishops, Clergy and Laity from

every diocese coming together at regular intervals. When that can be, it will immensely strengthen your fellowship. But what meanwhile, to catch the imagination and keep the Province colourful in your eyes? The Bishops will meet regularly in their Episcopal Synod: they may be able to bring Clerical and lay assessors: but they will be few in number. I think something else is needed. I think that the Archbishop of West Africa should be set free so that every year he may spend a considerable time in visiting the different dioceses of the Province, acquiring knowledge of every part, bringing counsel and advice to every part, and demonstrating in his own person the fact of the Province, its unity and its fellowship. The Archbishop should become a well-known person in every part of the Province.

Secondly, the dioceses must readily and cheerfully and gladly provide ample money for the Archbishop to have a staff and the Province an administrative machine sufficient for the work to be done. It need not be on a great scale: but it must be provided. Starve the Province of this central staff and you had far better abandon the Province and return to my jurisdiction! Furnish it sufficiently and it will do great things for you all and for the Church of Christ. It will do at least three things:

1. It will help you to build the Church in your own dioceses, by the encouragement of working with other dioceses for the same ends. It will stimulate you to be self-supporting and self-expanding, to provide all things needful for your own Church life; to train clergy of good quality and in great numbers; to promote Christian education to the full: to provide Church leaders as capable and well trained as leaders in other forms of public life, and able as such to influence it; to press forward to create new dioceses to become new centres of strong family and missionary life; and in all this to have a sense of solidarity and infectious courage throughout the Province.

2. The Province will keep you always aware that the Church is far more than your own diocese or your own corner of it. As you work in your own portion of the vineyard, you will be ever aware that you are building a Church of West Africa, to embrace all the territories within that area, to be enriched by contributions of culture and devotion and service from all quarters of it, to play its part in creating a West African Christianity as rich and distinctive in character and traditions as that of other parts of the Christian world. And the Province will keep you in the unity of the Anglican Communion, enriched by its fellowship, strong in its Catholic inheritance of scripture and creed, of faith and ministry, of discipline and devotion, of life and work. As in China, as in Japan, as partially in India, so in West Africa the time no doubt will come when its Archbishop and Bishops will be African throughout: but through its Archbishop and Bishops it will still be closely united in fellowship with all the other Provinces of the Anglican Communion in every part of the world—giving and receiving grace for grace in the freedom of Christ.

And thirdly and finally, the Province will encourage you ever to be going out to preach the gospel and live it before men for their conversion. The Church is always in danger of living for itself; the



Jerusalem of the Old Testament did that. It is so easy for a Church to become short-sighted, self-centred, more concerned with itself than with Christ and the world He came to save. The Province will keep you always aware that if your duty is to love the brotherhood and establish the Church, your duty is also to be ever going out into this perilous world to seek and to save, to help and redeem, to witness to Christ and to preach His gospel. The Province is a mere encumbrance unless it is always stimulating you to that.

So I send you forth. With praise in my heart to God Who has brought you to this hour, with thankful remembrance of all His servants—British and African—who by God's grace have made this hour possible, I hand over my jurisdiction to your keeping, and I commit this Province of West Africa to God's loving care and purpose. I pray that Christ our Lord will make and keep you free men, worthy of your freedom, in Him: I pray that He will make you to be creators of true freedom, through His gospel, to be the greatest of all creative forces in the building of the West Africa of the future. For apart from Christ there can be no freedom, only bondage. In all the travails of these times and of the times to come, may the whole Church and the Church of West Africa be strong to deliver men from every bondage into the freedom of the Jerusalem which is above and is the mother of us all.

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### BOOK NOTICE

*New Horizons* (CANON J. MCLEOD CAMPBELL; Church Information Board, 5s.). Once again the Secretary of the Overseas Council (as the Missionary Council of the Church Assembly is now called) has placed us in his debt by producing a survey of the whole overseas work of the Anglican Communion. *New Horizons* continues the tradition of the annual Unified Statements, which was interrupted by the war, but does so in a new form which does much to increase its value.

The sub-title, "Christian Strategy in the Making," explains the author's purpose. Against the background of a brilliant little survey of the History of the Church in the "Dark" Ages, he analyses the elements in the existing situation of the Church which create problems of strategy. Though he disclaims any intention of showing how the problems are to be solved, he does in fact provide much of the data on which any solution must be based.

This is something far more than an Annual Report. It is, as the Archbishop of Canterbury says in the Foreword, "a survey, exhilarating, informative and challenging for every Churchman," and it is a permanent addition to the literature of the Anglican Communion.

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# COMMUNICATIONS

By THE BISHOP OF BORNEO\*

**A**MONG the blessings which the Roman Empire conferred upon the world was comparatively safe and good communications. Some of their roads still serve us to-day, and are models of sound construction. The Pax Romana in the first century was indeed one of God's special gifts which enabled the Gospel to spread rapidly, through the Mediterranean countries while the roads and the ships afforded easy transport for missionaries and sure means of communication between Church and Church.

In England to-day it is easy to forget what a large part communications do play in the life and growth of the Church. There the Bishop receives his post regularly every morning and receives news from his clergy and from other Bishops bearing dates of only the previous day or possibly two days earlier. He can stretch out his hand and in a few moments be in telephonic communication with every part of his Diocese, with his Archbishop, with experts and advisers far beyond the limits of his own Diocese. With little difficulty he can ask clergy or lay people to come and see him, or to meet in Committee or conference. They can travel by bus or train or tram or car or bicycle, and would seldom be compelled to spend even one night away from home. The Bishop can reach almost every parish Church in his Diocese in a few hours and could if he wished usually get back to his house after even a late evening confirmation. It is a customary and fairly easy thing for the Bishops to meet together from time to time—indeed some bemoan the time they have to spend so frequently in conferences.

The Priests too are seldom situated more than a few miles from each other. They are able to turn to each other for mutual assistance, to discuss problems, to meet regularly for prayer and spiritual study, to relieve each other when hard pressed, to encourage, to shrive, to cheer—all this because communications are good; the regular post, the efficient net-work of telephones, the good roads with their safe and efficient and easy transport of one sort or another. (You may question the validity of some of these adjectives! But I use them in a comparative sense.)

The Laity are no less the beneficiaries of good communications. To go to church entails only a short walk or drive or ride along good roads or pavements. It is easy to move freely about the country and to share in the worship of other churches. Meetings, special services, retreats, parochial functions, are easily reached and enjoyed, bringing much spiritual encouragement and enlightenment. Books can be bought easily at local shops, or ordered through the post and returned at once if not suitable. Newspapers, parish magazines and so forth are delivered regularly at the door—all helping to build up the unity and fellowship of the Church.

\* The Right Rev. N. E. Cornwall has been Bishop of Borneo since 1949

In these, and many other ways which it would take too long to set out here, Communications in countries like England assist the growth of the Church and enable her to keep alive that dynamic unity which stimulates life. I say that those who live in England are hardly conscious of the importance of Communications to the life and growth of the Church, and it is necessary to live for a while in the Mission Field to understand how helpful good communications can be and how frustrating and hindering is the lack of them.

I am writing these words seated in a tattered wickerwork chair on a small river launch cruising up the river Baram in the land called Sarawak which forms a small part of the Island of Borneo and lies within the Diocese of Borneo (see Map). Far up this river—the Missionary reserve of the Roman Catholics under the old demarcation of “spheres of influence” made by one of the Rajah Brookes—live a few Anglican Christians. Work in Government or trade or farming has brought them here from other parts; they want to be faithful members of the Church; the R. C. priest has urged us to minister to them. Some have now been there for twelve years and another family for six years, and they have never yet been visited by a Priest or Bishop of our Communion. I tried to get here last year but failed, and so I have determined to achieve it if possible this year. Six weeks ago I wrote to the most likely officials suggesting dates and received encouraging replies. I booked a passage on a boat due to leave Kuching (my headquarters) on February 9th and arrive in Miri on the 10th. First, the boat did not arrive in Kuching to schedule; luckily I was able to fall back on the air which, though very expensive, does form now an invaluable life line through, or over, the Diocese. This took me to Labuan in about three hours, and then through the kindness of the Oil Company I was transported back to Miri, over which I had flown on my way to Labuan. Thus I was able to fulfil my engagements after all in Miri. But on arrival there it looked as though the Devil was going to make impossible the Baram trip again. All Government transport was either away or broken down. Chinese launches might or might not be running and would take an impossibly long time to get up the river. A helpful timber company finally said they could get us up to the first “town” (Marudi), taking two days over the journey. Finally, to cut a long story short, a small Government launch appeared unexpectedly at the mouth of the river on Sunday afternoon, and we were told we could leave early this morning and so would get to Marudi—our first destination—by the evening, which was what we had aimed at. Breakfast at 6.15 and then a drive of fifteen miles brought us to the river by 7.30. And there we waited; not until 11.30 did the launch finally leave. As it is a ten-hour journey up the river and launches of this nature are not supposed to travel in the dark, I am told that we shall have to anchor somewhere for the night and thus fail to get to Marudi for a service in the morning. So it may be that, owing to lack of communications, these isolated and spiritually starved people may have to wait another six months or a year before a priest can get to them. It is not fair to expect the Government to provide transport for the Church, though in actual fact they are extremely good to me as Bishop of the



Diocese. On the other hand to depend on Chinese launches would mean probably having to write off two whole weeks for this one small journey, so completely uncertain and unreliable are such boats.\*

Last month I wanted to visit the church in the Saribas River area. I could only tell the priest in charge that I would travel by the first Chinese boat after a certain date. We arranged a programme which we thought would fit safely, and he sent out notices to the various out-stations to be visited. Twenty-four hours before the expected day of leaving Kuching I found that the launch would be a day late in sailing—impossible now for the priest in charge to get word out to his out-stations although I was able to inform him by wireless. The launch in due course took us down the Sarawak river from Kuching to the sea (two hours), then across the sea to the mouth of the Saribas river (six hours), and then two hours up that river to a village called, Pusa where the tributary Rimbas joins the main river. There we disembarked, found no news of the priest, had no means of communicating now with the outside world, but by great good luck found a travelling dispensary which was going our way and which most kindly took us on board (this is a large canoe fitted with an out-board engine). In this way after eleven hours' travelling we reached our first destination, a village called Debak where we have a school and a church. At midnight the parish priest arrived in the mission boat which has a small "in-board" engine; he had had a breakdown and had taken twelve hours to get from his central station. After services at Debak in the morning we set out in the Mission boat at 11 a.m. and proceeded up river. An hour and a half later we had to leave the engined boat and get into a canoe which was forced up the shallow swift-flowing river by punting, two men in the bows and two in the stern. We did that for another two hours. We then had to walk—but as we were now a day late the porters who had waited all the previous day had gone back to their Long House (a Soyak village consists of one Long House with common verandas running the whole length and partitions cutting up the rest of it into the more private family rooms). We left our loads and walked for four hours, getting to our Long House at 6.30, soaked through with rain and sweat. Our loads reached us at 9 p.m. This was the first time a Bishop had ever been to this Long House, and on the morning after our arrival we had the first baptism and confirmation in the village, and I dedicated their little village church. We did not get away again until 11 a.m., and then set out walking—a three-hour walk up and down fantastic hills pushing our way along almost invisible paths—until we struck another river where a canoe was awaiting us, it having been possible to get warning here of our delayed approach. We travelled down stream for two hours, and then up a tributary for another hour, and finally walked again for another hour, reaching the next Long House at 5.30. That night we had evensong, and then a concert, and finally from midnight to 1 a.m. a School Committee meeting. Next morning came the dedication of the Church and the administration

\* Later: the boat did travel at night; by great good luck we were able to travel on up river for the next two days, and in fact we were able to complete successfully the full programme we had planned.

of the Sacraments, and then pack up again and off in our canoes down stream to join the Mission boat at the point on this river where depth of water permitted it to reach. On downstream for another hour and a half, to the junction of the tributary (the Paku) and the main Saribas river and then a wait of four hours for the tide to turn; finally on the crest of the incoming tide we rushed up stream to the main Mission station at Betong, reaching there at 7.30. So, by real hard driving we were able to get to the central mission station by Saturday night and thus were able to have our Solemn Eucharist on Sunday morning and a confirmation in the evening for people who had gathered together from out-stations during the preceding three days.

Having arrived there I began to think of my departure, for it was imperative for me to be in Kuching (only fifteen hours' direct sailing) before the following Sunday. By Wednesday no launch of any sort had come. I sent a wireless to the Government asking if I could hire a launch. It left Kuching on Thursday night, was delayed by storm and tide on the way, met me in mid-river (I having left in an out-board motor canoe to drop down river) on Saturday afternoon, and we finally got to Kuching at 4 a.m. on Sunday. Once again by the expenditure of a vast amount of effort and hours of planning and thinking and scheming and not a little money we had finally achieved our purpose.

These accounts of two recent tours give a small picture of the difficulties caused to the Church by inadequate communications. But so far I have only referred to visits to two of the rivers in Sarawak which only forms one part of the Diocese, and only to Episcopal visitations. Let us look still further at the picture "from the Bishop's Window". I have a telephone—by means of which if I am lucky I can communicate with one priest (and it has before now taken me five minutes even to get on to the Exchange!). Letters can reach me from two parishes in North Borneo by efficient and regular air service; all others are dependent upon the vagaries of odd launches. So too are my letters to the clergy and laity. My nearest Episcopal neighbour is at Singapore—a four-hour flight in an aeroplane, or two days in a ship which travels once a fortnight. We have recently held an episcopal conference—in Sydney, 5,000 miles away! Last year for the first time since 1939 we made an effort to hold something of a Diocesan Conference and retreat; it meant a fortnight or three weeks' absence from parishes for all those who attended and involved the Diocese in an expense of well over £100.

Or look at the picture now from the parish priest's point of view. He never knows when a post will come or go. His only way of contact with his people is by river—which would not be so bad if he had a launch and a canoe with an out-board motor. If he is working single-handed he cannot expect to meet another priest except when he may with luck take a short holiday or when the Bishop visits him. He cannot 'phone to a neighbouring priest, or even write unless he is prepared to wait for three weeks or more for an answer. He has no chance of discussing with brother clergy, much less uniting with anyone in study. He cannot get to his people to minister to them as he knows he should. He cannot gather them together for meetings or special services or parochial functions. It may take a week or more for him

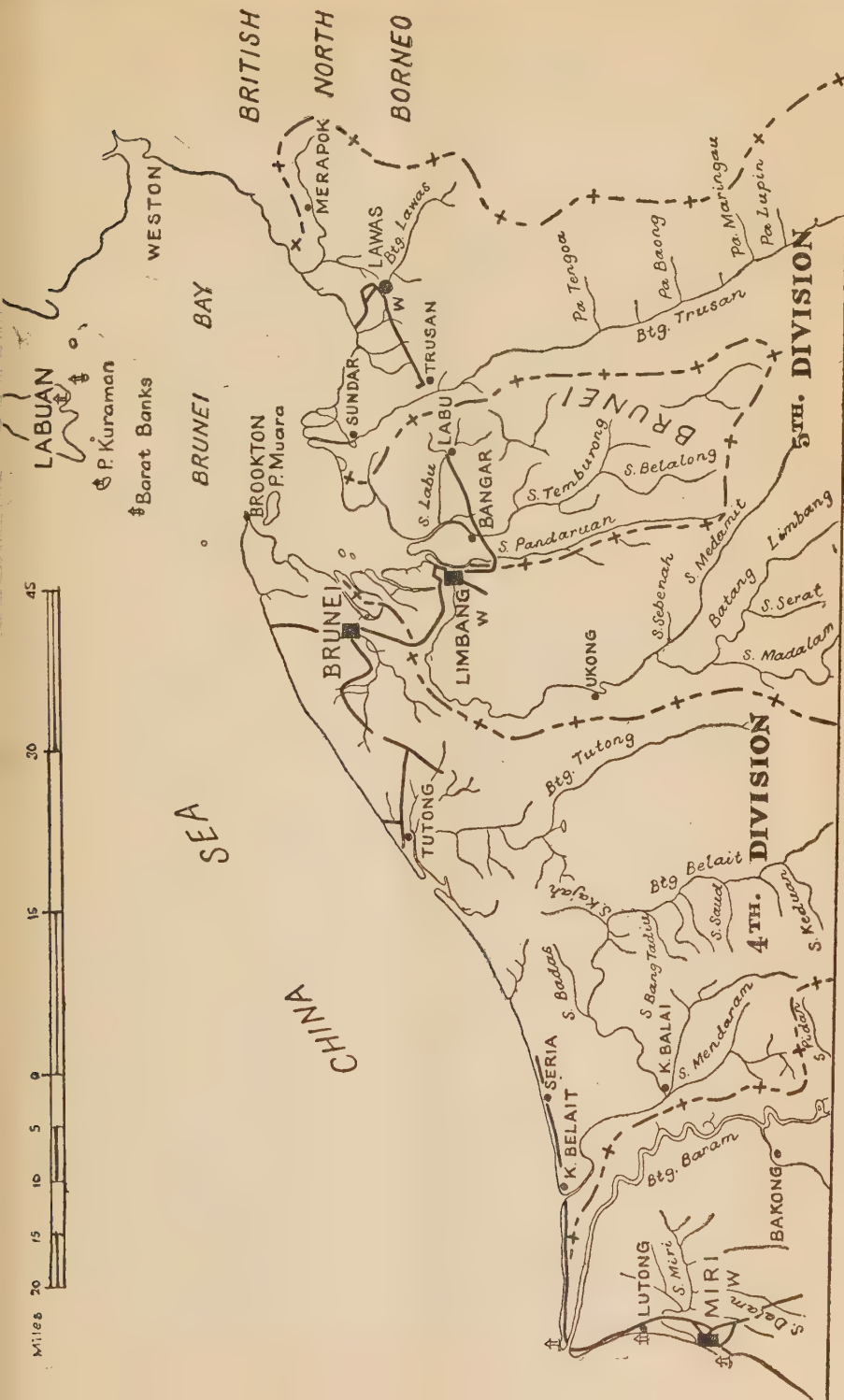
to get a letter to many of his parishioners, unless he employs a special messenger. Indeed he is cut off, isolated, alone; his only means of communication with his parish, with his vast non-Christian district, with his Bishop and the outside world being by means of the twisting, turning, interminable, often treacherous, river.

So I could go on to point out the peculiar difficulties to the laity, the hindrance to spiritual progress caused by this same lack of communications. For their spiritual nourishment through the Sacraments they have to depend on the priest getting around to them, or even those who live closer to the central Station may have to travel long distances to get to the church at all, probably in canoes or sloshing through mud. I feel sure that the lack of communications, together with the dangers of such means of communication as have existed, has been one of the main contributory causes for the slowness of the progress of the Gospel in Sarawak and North Borneo during the last hundred years.

What is the remedy for this great hindrance to the life and growth of the Church? Probably first of all the Diocese should be smaller, a more compact unit where the Bishop can visit more frequently and spend longer in each district, and give more of a lead in the work of evangelism. In these huge scattered Diocese so much energy and so much time and so much money is wasted in getting about from place to place. Secondly there ought to be many more priests ministering to much smaller areas—each one not responsible for a “river system” (i.e. main river and all its tributaries), but for a river or section of a river, or for one tributary. Then there could be more chance of “parochial” life and organization and growth, and there would be more hope of these scattered Christians being “built into” the Catholic Church. This remedy of course depends mostly on God calling men to the Sacred Ministry, on men hearing and responding to that call, and on the Church providing the means for maintaining this ministry. Thirdly, there should be launches and out-board engines and canoes available for the Church’s use in each river, and this entails a very heavy initial capital outlay, and quite considerable cost in upkeep and maintenance.

There are other Dioceses in the world larger than this one. Some of them must have even greater problems of “communications” than we have here in Borneo. I believe that they would confirm much of what I have said as being equally true of their Dioceses. You readers in England, remember with thankfulness the ease of your communications and the tremendous privileges which they bring to you all—Bishops, clergy and laity. And as you enjoy your efficient telephone service, your regular and quick postal delivery, your trams and trains, your cars and bicycles, your magnificent roads, pray for the Missionary, living alone, cut off, hindered, frustrated; pray for the “babes in Christ”, the young Christians who have such scant ministrations, so little encouragement, so little inspiration, so little “building up”; pray for the Bishops that they may be given the strength and patience to go on travelling and wisdom to plan and to overcome the difficulties and hindrances caused by this lack of communications.





# CAR NICOBAR

By GRACE WEST\*

**I**S it still possible in this modern world to live in the atmosphere of an age of faith? My husband and I thought that we had found such an atmosphere when we landed on the island of Car Nicobar in the Bay of Bengal in May, 1947; and our two succeeding visits—in May, 1949, and March, 1950—confirmed the impression that, in arriving on that Island, we had moved into another world.

For centuries this remote, palm-covered island, surrounded by its coral reef, has been beaten upon by the surf, baked under a hot tropical sun, tossed by the monsoon winds, swept by cyclones; but the great tides of history have passed this little island by. It has remained unknown except to occasional traders from ancient times and to devoted missionaries who, from the seventeenth century onwards, tried unsuccessfully to convert its stubbornly animist inhabitants to Christianity. Portuguese, French Jesuit, Danish and Moravian missionaries could make no mark on them. A dark cloud of ignorance, fear and superstition seemed to rest on Car Nicobar and the power of its almighty witch doctors and wizards, whose function it was to exorcise the evil spirits, remained unbroken.

Until its recent transference to India—ecclesiastically as well as politically—Car Nicobar, together with the Andaman Islands, used to be included in the Diocese of Rangoon; and my husband, the present Bishop, had visited the Island two or three times before World War II. He had found a few hundred Christians there. He had consecrated the first church to be built on the island, at Mus on its northern tip. He had met the one priest living on the island, John Richardson. Son of a village headman, John Richardson had been converted to Christianity at the age of eleven by Mr. V. I. Solomon, a political agent sent from Madras by the Indian Government in 1896, who acted also as catechist and schoolmaster. Mr. Solomon had asked John Richardson's father for twelve boys as pupils. To each he gave the name of "John": John Hopkinson, John Robinson, John Bull, and so forth. John Richardson is the only survivor of the twelve. John Richardson received his early schooling from Mr. Solomon, and was baptized by Mr. Cory, Chaplain of Port Blair in the Andaman Islands. His education was finished in Mandalay under the Winchester Brotherhood, from whence he returned to his own people in 1912. Bishop Tubbs, recognizing his quality, ordained him deacon and priest in Rangoon Cathedral in 1934.

The Church had been planted on Car Nicobar; but it was small in numbers and carried little weight with the mass of spirit worshippers who formed the majority of the islanders. What progress there was seems to have come inch by inch, and the islanders evidently still resisted the message of the Gospel as the island resisted the ocean tides.

Then came the Japanese occupation, and Car Nicobar was shrouded in mist again, this time behind the Japanese war curtain. For three

\* Mrs. G. West, the wife of the Bishop of Rangoon, has been in Burma for thirty years.

years nothing was known of the Nicobarese, nor of the fate of the Christians on Car Nicobar. Before the curtain lifted, news began to trickle through: a few lines from Ezekiel, who has a fair command of English, a talk with a Nicobarese whom my husband met at Port Blair, a few words with another in Singapore, who had been giving evidence at the War Criminals' trials there.

We pieced together details of the poignant story. Some Nicobarese had been used as forced labour to unload ships, to make a road round the island, to go off and work and, in some cases, die at Port Blair. Some had their precious coconut trees cut down. All were suspect, but in that reign of terror the Christians had been the chief object of suspicion. Some had been beaten, some had been made to beat others to death. Half the Christians had perished.

When the curtain finally rose, the first to meet the islanders found them dazed. Their spirits were low, as bruised as the bodies of some of them. Their whole island life had been rudely broken up. It had been a nightmare they were pleased to forget. But they were not to return to the life they remembered.

Into what new life had they entered?

Here is the situation six years later. Car Nicobar now has a Bishop and he a Nicobarese, one priest and two deacons—all Nicobarese. Six thousand odd, out of nine thousand odd, of the islanders are now Christians. Of the few thousands on the more remote islands, the people of Chowra, island of magic and sorcery, are asking Car Nicobar for teachers. At Nancowry, in the central group of islands, the number of Christians already runs into three figures. A start has been made at Katchall and at Teressa, two other of the island chain, through young men trained on Car Nicobar and sent out to these further lands by Bishop John Richardson.

From being an exotic sect the Christians have become the acknowledged leaders of Car Nicobar. The whole island is well on the way to becoming wholly Christian. "God's Island" is John Richardson's vision for it. And the people of the other islands in the group, the "regions beyond" for which John Richardson's heart yearns, are reaching out towards the light.

On Car Nicobar there is the main church at Mus, a spacious and beautifully proportioned building decorated in Nicobarese taste, which survived the war; a lovely white coral church at Kakana, built by Edward Ku-chat, its headman, in memory of his brother, who was the first to be killed by the Japanese; and a church or school, and sometimes both, in nine of the fifteen villages. The last of the witch doctors on Car Nicobar was baptized on Easter Sunday, 1950. Christians have given up bad habits, sexual laxity, superstitious customs. An a-moral people are accepting moral standards. A brave and fitful people are becoming disciplined. A simple people have a simple faith. A guileless people expect the Holy Spirit, acknowledge their faults, accept forgiveness and trust in the Lord.

Indeed, a change has come over the whole island. A personal change in the lives of individuals has affected their family life, their village life, their community life, their economic life and their relationship with



foreigners. After the stagnation of the centuries and the ordeal of the occupation, has come this spiritual revolution.

To what must this astonishing transformation be ascribed?

Firstly, to John Richardson. John Richardson is a man of immense stature among his island men. Yet he is essentially Nicobarese. He has the quiet manner, the soft voice, a winning frankness and open-heartedness, a love of boats, the sea, sports and festivities. He is also a man of quiet strength and mature wisdom. He ponders a matter. He weighs it before he comes to a decision. He makes no mass conversion and allows no baptism until he is sure that there has been a real change of heart in the individual concerned. He speaks with authority, for with his quietness is strength. He is respected by his people. His word is law. Sometimes he may have to be stern, but behind it there is benevolence. Single-handed he has guarded, watched over, protected, guided his people. In his life-time they have passed from their old life of superstition and fear to something so new that none who have known the old Car Nicobar can easily believe the stories of the new. The difference between the light on Car Nicobar and the darkness on the island of Teressa is of the difference between good and evil.

But John Richardson has not only been a giant among his own people. He has been a man among men. He counts among his friends Chief Commissioners and other responsible officials from Port Blair, Admirals and Captains of the British Navy. Japanese officers, naval and military, respected him. Bengal officials, of the Government of India, trust him. His advice is sought. His help, if the co-operation of the islanders is needed, is essential. His friendship is valued. The R.A.F. detachment with their radar station, a post-war development on Car Nicobar, have fallen under the spell of the island, and I believe they would endorse what I have written of John Richardson.

John Richardson himself remains modest. His pride is for his people and their achievement. He was the spiritual father of his people before he was consecrated Bishop. "He must be the most remarkable Bishop in the Anglican Communion," said Mr. Gupta, the Indian Deputy Commissioner from Port Blair, as he saw John Richardson steering his canoe through the thundering surf.

John Richardson, the pioneer, the father and leader of his people, who has suffered tragedies, personally and on behalf of his people, as few can have suffered, knows, too, what it is to fall and rise again. He knows how the weaknesses of his people can be cured by the Grace of God. The wonder is that with so many years of discouragement he never gave up hope; that in the hour of persecution his courage never faltered; that in the hour of success with the great ingathering into the Church of his islanders and with his own consecration as Bishop, his modesty is unimpaired. So it seems to me who perhaps have no right to judge and can speak only as a friend of one of whom many are eager to know what manner of man this is through whom such mighty works have come to pass.

John Richardson is a man of God. His life has been influenced by Mission schools in Burma, by Chaplains from Port Blair and others

from time to time ; but his constant companions have been the Bible and the Book of Common Prayer.

John Richardson, then, is one explanation of the miracle of Car Nicobar. The other is the Holy Spirit. It is God Who brings the increase, and in His own good time He has brought this flowering of the Spirit in this remote place.

The devil is active enough, and human nature is weak enough, but there are triumphs of His Grace in the lives that have become so different, in the happiness that has displaced fear, and in the light that has banished the darkness. The Spirit has moved deeply among many.

"*Vixerunt fortes ante Agamemnona multi.*" There may have been great men on Car Nicobar before John Richardson. There are certainly others now who have the seeds of greatness in them. One of them is Edward Ku-chat of Kakana. John Richardson said of Edward : "He has a brilliant mind. If he had had education he would have gone a long way." During the Japanese regime the Japanese commander had proposed to do away with John Richardson and put Edward in his place. Edward warned the commander that that would be a signal for an uprising throughout the island.

One day Edward gathered all his village people together, he himself being a man of substance and the headman. He called for silence, and then the following statement was read out :

I have become a Christian.  
I can only have one wife.  
I will be faithful to Olive.  
I will provide for Mary Ann.  
We are all three willing for this.

May 25th, 1947.

Edward made his mark on the paper, and Olive and Mary Ann signified their acceptance by adding their thumbmarks. These simple words not only shook those who heard them ; they had the effect of planting a moral standard on the island. Repercussions were to be found everywhere. Two similar triangular situations were at once straightened out.

The first event after the announcement occurred in the Confirmation held almost immediately afterwards. At the appropriate time the candidates came up, two by two. At one point the Bishop found himself laying his hands on two kneeling side by side, dressed exactly alike. He had previously noticed two women in blue longyis. How beautifully the words fitted, as he laid his hands on the head of Olive : "Defend, O Lord, this Thy child. . . ." Then on the head of Mary Ann : "This Thy child. . . ."

And then there is Ezekiel, a learned man. He has helped to translate portions of the Bible into Nicobarese. Indeed, he had been as far as Rangoon to supervise their printing in the Roman script.

The women, too, have recognized their responsibility to create sound home life. Helen of Arong guides the women on the West coast, as Ethel—John's wife—does on the East. Abednego, the schoolmaster ; Jacob, the Captain, a simple and upright man ; Mrs. Benjamin, wife of the deacon ; and Mrs. Watchful, her colleague, each in his or her respective way brings and spreads the new spirit across the island.

There are three little pygmies on the island, a sister and two brothers, with ebony faces, gleaming white teeth and close-capped curly hair. They belong to a very primitive Negrito stock, one of the oldest on earth. They were captured on the Andamans. Kept in Port Blair they were always in mischief and in misery. With the kindly, considerate treatment of John Richardson and his household and his friends, these little pygmies have found themselves. They have come back into the sunshine of a happy life.

The Nicobarese is essentially a sea-farer. A recent letter from Car Nicobar, though it brings sad news, gives a picture of his heroic character. Bishop Richardson writes :

*It is with bitter sadness that I have to inform you of the tragedy which took place on the 28th February, 1951. It was the usual time in the year for our people to pay a visit to the neighbouring islands in their canoes.*

*Twelve canoes started for the trip on the night of the 28th February. The sea round these islands is noted for its bad current and tide rip, and so the time for such voyage is always chosen on the neap tide. Even then it is not to be trusted, especially when there is high wind about as it was then. The party was caught in this tide rip at 2 a.m.*

*The lost canoe was swamped and her crew were not able to refloat her. Her nearest company rowed near to render help but could only save six, including two children, at the cost of two of her own crew, who were drowned. Her size would not permit her to take in more.*

*Those lost fully realized that the other canoe would also go down if they forced themselves to board it. The loss of both would have been greater than that of one. They were clinging to their boat and were trying hard to refloat her, but their effort was of no avail. They were at the mercy of the 12 knots' current, and were drifted further away from their companions and disappeared in the dark. When the morning was dawning they were nowhere to be seen, but the rolling sea. . . .*

*A memorial service was held for the eleven lost crew of the missing canoe, on the 11th March, the Fifth Sunday in Lent. It was very largely attended. The survey party and the R.A.F. detachment were also at the service.*

*Those have died in a Christian spirit of love and self-sacrifice. May their souls rest in peace.*

Though the majority of the Nicobarese are illiterate, their philosophy of life may be in advance of many a university graduate. The Nicobarese regards life as a whole. His games, his work, his Services fall into no artificial divisions, but are of the warp and woof of life itself. Where all that is right and good is pleasing to God, there can be no false division into sacred and secular. There is just life itself, as God means it to be.

As on Whitsunday, 1950, I watched Bishop John Richardson walking down the aisle of the great Calcutta Cathedral by the side of Bishop Hubback, then Metropolitan, I felt that here was a man on whom God had laid His hand for a mighty task. Can the island of faith, which is his charge, not only survive the onslaughts of a materialistic age from within and from without ; but can the springs of spiritual power within it bring new life to the war-torn world around it ? New tides of thought and feeling are sweeping over Asia. Can the simple faith of a simple people withstand destructive forces and point the way to a new age of faith and belief in the Power of Divine goodness ? To train and strengthen his people for this task is John Richardson's great desire, for no longer can his island remain remote from an impinging world.



# THE TRAINING OF TEACHERS IN THE CHURCH OVERSEAS

By R. W. STOPFORD\*

A SENIOR Colonial Official is said to have remarked recently, "What shall it profit the African to save his soil and lose his soul?" That question, asked in all seriousness, goes to the very heart of the problem of the development of the non-self-governing territories. Everywhere that development is gaining momentum; the national aspirations of the peoples themselves and the very real desire of Europeans, official and unofficial alike, to raise the standard of living, combined with the fresh capital available from such sources as the Colonial Development and Welfare Fund and the Colonial Development Corporation, are changing the face of Africa, the West Indies and parts of Western Asia. But just because so much of the development is necessarily and rightly concerned with material things, there is an urgent need that the spiritual aspect should receive the proper emphasis. The Churches overseas are alive to the danger and to the need, and there is ample evidence that the various Governments and the Colonial Office in London are aware that there is a spiritual problem involved in development.

It is for this reason that the expansion and reorganization of education is accepted as an essential part of the general development of the territories. Unless and until there is a balanced and adequate provision of education at all stages, true self-government cannot be realized and material developments will be retarded and perhaps perverted. The need for education is overwhelming, for nowhere, except perhaps in Singapore, is universal education in sight. In Kenya it is estimated that there are 1,070,000 children of school-going age, of whom only 204,557 were in Government or assisted schools, in 1948. In Uganda it is calculated that the total African population between the ages of six and fifteen is about 1,000,000, and of these only 258,600 were in schools of all types in 1949. Such statistics show how much remains to be done in primary education; at the secondary stage the picture is even more depressing. In Kenya only 3,291 children were in secondary schools in 1948, and only 37 of these reached School Certificate standard; In Uganda the total enrolment in secondary schools in 1949 was 7,779. Perhaps even more serious than mere numerical inadequacy is the appalling rate of wastage in almost every territory. In Kenya, in 1948, there were 92,836 children in Standard I and only 3,598 in Standard VI; out of every 26 children who started the primary course only one was able or willing to complete it.

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But a quantitative improvement of educational facilities would clearly not meet the needs of the situation unless there was a corresponding and complementary improvement in the quality of the education given. That is now generally accepted though there is no general agreement as yet what the ultimate object of the educational process should be. One thing is clear—that there can be no increase in the number of school places until there are more trained teachers, and that it will not be worth while multiplying schools and trying to improve the curriculum until there are many more teachers who have been trained along modern lines. The provision and training of teachers is the crux of the whole matter.

All this has important implications for the Churches overseas. In nearly every territory under British rule it was the Christian Church which introduced Western education, and without the self-sacrificing efforts of Christian missionaries and those who supported them from the "Home Base", education would be far less advanced than it is to-day. In Africa, in particular, the Churches still provide the major part of education, though with increasingly generous financial assistance from the Governments. But the resources of the Churches are insufficient to meet the present demand. In a recent document issued by the Conference of British Missionary Societies there is the following significant passage: "In most African territories missionary educationists are overwhelmed with administrative work and find year by year that the number of primary schools under their charge increases by leaps and bounds with a continual watering down of teaching personnel, which is a growing nightmare to the inspector and boards of management. If the Church could obtain sufficient staff by deliberate Africanization to manage, administer, inspect and staff a rapidly growing school system and provide good African Teacher Trainers, the number of schools added annually need not cause unnecessary concern; for, given the right approach to Government, money would be found for the increase in those areas where the Churches have a stronghold and where the people desire Christian education. The Roman Church will certainly keep its hold in areas where the above conditions prevail and will find enough European staff now to make Africanization possible. The non-Roman Missions may in most areas be unable to accomplish this."

If this statement is correct, then it follows that the Churches must have some planned policy of concentration so that the Christian contribution to education may be made at the points where it may be most effective and where it may emphasize the quality which should be inherent in it. And if the provision and training of teachers is the crux of the problem of the development of education, it follows that it is in teacher-training that the Churches may be able to exercise the greatest influence. To say this is not to belittle the importance of Christian secondary schools or of Christian work among youth, nor to suggest that the Churches must not still seek by every means possible to inspire and give quality to home life and to see to it that the education of girls receives the attention which it deserves. But since the nature and value of the education given must depend upon the teachers, and since

there can be no expansion until there are more trained teachers, Teacher Training must be given one of the highest priorities in the Churches' educational work.

At least in British territories a new type of partnership in education between Church and State is being created. When the Colonial Office Advisory Committee on Education issued its first Memorandum in 1925 it was concerned to urge that the Governments should give adequate assistance to the Churches, and in so doing it assumed that the Churches would provide almost all the schools. Now the picture is very different. Education is becoming more and more complicated and increasingly expensive; Government Departments of Education rightly insist upon higher standards of teaching and equipment; more secondary schools, more technical Colleges, more training colleges are needed, in addition to the vast increase in the number of primary schools; Colonial University Colleges have been established and Colonial Colleges of Arts, Science and Technology are being founded in West Africa. The Churches cannot carry the whole burden, but it is clear that British Colonial Governments have no wish to see them abandon their educational work, for they recognize the essential nature of the contribution which they can make. If the Christian influence in education is exercised at the most strategic points, and if the Governments not only give financial assistance, but also seek to provide a spiritual basis for the whole of education, then there can be a most fruitful partnership between Church and State.

But it must be a condition of such a partnership that the Churches' contribution is educationally efficient as well as spiritually significant, and the State can rightly insist upon certain minimum academic standards. When this is applied to Teacher Training as one of the strategic points of the Churches' educational work, a situation is revealed which should be a matter of real concern. The main purpose of this article is to suggest that if the Churches are to retain their proper share in the training of teachers they must examine their existing Training Colleges and see whether they are at all adequate for the work which they have to do. For the sake of clarity, the argument will be confined to Africa, where the need is greatest and the situation most obvious, but it should be stated that the condition of Teacher Training in the West Indies, or the Pacific Dependencies is equally challenging.

The experience of the United Kingdom shows that in Teacher Training there is a constant danger that the pattern which is followed is based too much upon expediency and too little on principle. The McNair Report showed very clearly the situation which develops when expediency is master. It is generally agreed now in the United Kingdom that a fully developed system for training teachers has certain essential characteristics. In the first place, the Training Colleges must be sufficiently large to ensure that staff and equipment are used economically and that there is a proper diversification in the curricula. Secondly, it is accepted that the Colleges must be related to and sensitive to their social environment and the social setting within which the teachers will work. Then there must be on the staff of each College a sufficient number of well-equipped specialists in the fields of work which are likely to be of



importance, and there must be facilities for experimental and demonstration work. Finally, Training Colleges must be closely interrelated with schools, with such Departments of Government as Health, Welfare and Agriculture, and with institutions of higher education.

What is the position of the Church Training Colleges in Africa when examined in the light of these characteristics? The qualification of size, that each College must be large enough to allow for economical use of staff and equipment, and for the necessary variety in the curriculum means in the Two-Year Colleges in England a total enrolment of 130-150, with a staffing ration of about 1 : 11. But the African Training Colleges, Government as well as Church alike, fall far below this number of students. In Kenya fifteen T<sub>3</sub> Centres, giving a two-year course, have an annual output of only 165 teachers, that is an average of eleven from each centre. In Tanganyika, in 1947, fifteen aided Centres for the three-year course had an average total size of 60, that is 20 students in each year. In Uganda, in 1949, the average total number of students in each College was 39, and in the Colleges belonging to the non-Roman Churches the total was 31. In West Africa the situation is somewhat better. Thus, in the Gold Coast, in 1948, six Church Two-year Colleges had an average enrolment of 62, and three Four-year Colleges had an average enrolment of 183. But in Western Nigeria the average output in 1948 was only 22, and in Eastern Nigeria 35. It is obvious that many of the colleges must be so small that there can be little variety in the curriculum, and the staff so limited that provision for furlough is extremely difficult, and it is clear that well-qualified staff cannot be used to the greatest advantage.

On the other hand, it may be claimed that the second essential characteristic—relationship with the environment—is to be found in most of the African Training Colleges. Indeed, one reason why there are so many small institutions is that they serve different language groups. Nevertheless, for lack of an adequate number of lecturers these small Colleges may not be able to depart from a stereotyped curriculum, and thus, in a field where the Church should be giving a lead, it may, in fact, be out-of-date.

The third characteristic, the presence on the staff of a sufficient number of specialists, is difficult to assess statistically, but the annual reports of almost every Education Department refer to staffing difficulties. With a few exceptions, and those mainly in West Africa, the specialists must be Europeans, for there are few Africans with the necessary training and experience. From the information which is available it would seem that there are very few Training Colleges in Africa which have more than two qualified teacher-training specialists on the staff.

If this statement of the position is at all correct, it would appear that the Training Colleges in Africa fall very far short of the conditions which are regarded in England as essential, and which, to an increasing extent, Colonial Governments will have to require in Africa. It is true that mere size may be a disadvantage if it means that the European Principal cannot exercise a direct and personal influence on the students, for the Church Colleges must place the emphasis on character and personality. But in English conditions Training College Principals can,

and do, exert a very real influence in Colleges as large as 200, and it is difficult to see why in African conditions the number should be much smaller. Weight must be given to the difficulties created by small language groups, especially in connection with teaching practice, and to the great variation in the social organization of different tribal groups, but these difficulties have been overcome elsewhere.

In the face of legitimate requirements of educational efficiency the Churches must surely find a way to make their partnership in teacher-training effective. In some areas a policy of concentration within one Church may be possible; in others only some form of "Union" institution may secure the needed economy in staff. It is possible that the pattern which has been followed in one or two areas may become more general, by which the Churches provide hostels and spiritual oversight for their own students within a Government College, or within an autonomous institution like Achimota. If the Churches do nothing, sooner or later Governments will have to act and either make requirements which it will be difficult for the Churches to fulfil, or else, with genuine regret, decide that Government itself must take over the training of teachers.

Should this happen a great opportunity will have been lost. In teacher-training, as in all stages of primary and secondary education in Africa, the Christian Churches were the pioneers. Because they took the initiative many years ago the educational system is still at heart alive to spiritual needs. Now, in the face of development unprecedented in African education, the need for spiritual leadership in the schools is greater than ever. That can come only through the teachers; they can gain it only through the Colleges in which they are trained. If the Churches can once again show how this work can be done they will have given something of inestimable value to the growing nations of Africa. The condition is that the Church Training Colleges in Africa, as in England, shall be educationally as efficient as any other institutions, and in addition have a quality of corporate life which enriches and gives purpose to all they do.

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## BOOK NOTICE

*Among All Nations* (S.P.G., 1s.). The Review of the Year's Work of the S.P.G. is of outstanding interest in this 250th year of the Society's life. As Bishop Roberts says in the Preface, though there have been faults and disappointments, "the first principles have not been abandoned nor aspirations reduced." From all the spheres within which the S.P.G. is active—South Africa, West Africa, Madagascar, Mauritius, India, Pakistan, Burma, Malaya, Borneo, Polynesia, the West Indies, even China and Japan—there is thrilling evidence of the life and vigour of the younger Churches. The chapter on South Africa is of particular interest at the present time of political tension. But the underlying significance of every chapter is the same—unparalleled opportunities, and a response from this country which is not yet adequate to the need.

# CHURCH TEACHER TRAINING IN SIERRA LEONE

By A. P. DAVIES\*

**T**HE rising tide of nationalism with the stupendous travail which usually accompanies the birth of a nation, materialism and a growing desire for wealth and yet more wealth—these are two grave perils confronting the people of Sierra Leone. Leaders in Church and State are anxious to combat these dangers and avert the war of hate, the greed and other uncharitableness which such a climate could breed. The schools, teacher training colleges and other institutions of learning in Sierra Leone realize that it is their function to solve these community problems, and the Church Training Colleges address themselves to the task. Dominated by this idea of function in a community in which the teacher is a recognized agent of community development, teacher training in Sierra Leone is a fascinating life, full of adventure and facilities for service.

Without any intermission, for nearly a century and a half the ideal of Christian service has been the guiding principle handed down from generation to generation by devoted, revered, Christian teachers. The torch kindled at the inception of the Colony is held high to-day in institutions which train community leaders in Sierra Leone.

It is significant that by far the great majority of prospective teachers are being trained in institutions conducted by the Church. There can be no greater tribute to the effectiveness of the work of Christian missions than that, even under State control, an appreciative and grateful people require that institutions which train the leaders of the country should be allowed to maintain and carry on the Christian tradition.

Church teacher training is conducted specifically in two training institutions—Fourah Bay College and Union College. Fourah Bay College operates in Freetown, the capital city of Sierra Leone. The institution trains teachers for work in schools wheresoever they are needed. The large towns and city schools require many more teachers than are being trained at present. At Bunumbu, in the hinterland, the Anglican, Methodist and United Brethren in Christ (the last named is an American Mission) co-operate in running Union College. After some years of experimenting in training teacher-evangelists, Union College now concentrates on training teachers for the hundreds of scattered village schools which rise and must continue to rise in the hinterland of Sierra Leone. Union College caters for the needs of village schools, some of which will continue to educate pupils until they reach Standard II, after which they are transferred to centrally situated schools, taking pupils to the junior school leaving stage (Standard IV.).

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To meet the present emergency created by the increasing demand for education, and the consequent need for trained teachers in the hinterland, Bunumbu accepts young men who have attained to the seventh standard as trainees, extends their academic training so far as is possible in three years, while concentrating on practical teaching methods, agriculture and handicraft. Here, the emphasis is on training which will develop knowledge of what ought to be done, how it could be done, and the trained will to do it in and with the community, for the community. It is not surprising that the ideal of Christian service dominates staff and students of Bunumbu as it does Fourah Bay. The Principals of Union College have invariably come from the teacher training department of Fourah Bay and carried with them the traditions which characterize and will, we trust, always characterize Fourah Bay.

Since the reconstitution of Fourah Bay College, and the institution of a Joint Committee for teachers and employers, the Teacher Training Department has succeeded in attracting recruits of superior ability for the teaching profession. We take in annually about as many men as women students. From the academic standpoint, a candidate for admission is acceptable if he is of school certificate level. But to meet the great demand for teachers (a large number of children for lack of space and Staff cannot gain admittance into any school—good, bad or indifferent) the Teacher Training Department undertakes a year's preliminary training of candidates of promise who just fail to reach the standard in one of the compulsory subjects at the entrance examination. By this means promising youths who otherwise might have been lost to the profession are enabled to train for much needed service. Much importance is given to the candidates' characters. School reports and interviews conducted by representatives of the College and the Education Department (analogous to the Ministry of Education in England) in the case of government scholars, are determining factors for acceptance.

There should be a hundred and twenty students in training this year at Fourah Bay. Next year the number of trainees keeping term should reach the two hundred mark. Additional staff is being recruited to meet the demands of increasing numbers and widening activities necessary for a varied, comprehensive and effective training system.

At present we run a two-year emergency course for trainees intending to take up teaching either in primary schools or in the junior forms of secondary schools. The course consists of two parts: (a) academic, (b) professional. (a) Every student who is not a Muslim takes a course in Religious Knowledge. Roman Catholic students study Religion under their priests. English and Arithmetic are compulsory and a course in either Art, Music or Handicraft is obligatory. There is a choice between either History and Geography, or Hygiene and Physiology. Biology and Nature Study are among optional subsidiary subjects. (b) The Professional Course includes practical teaching, and the principles and methods of education. Demonstration lessons by members of the College Staff are conducted in schools for the benefit of trainees. Students engage in supervised practical teaching in schools for an average of two weeks during each term of training, and a continuous period of four weeks at the final teaching practice. A student during

training is expected to specialize in teaching either Infants (if a woman student), or Junior school pupils. Trainees who satisfactorily complete the course and pass the final examinations in both parts are awarded a Teachers' Certificate by the Government Department of Education. An Advanced Teachers' Certificate is awarded to trainees after a year of teaching in a recognized school if they had taken an academic course and passed at the end of their training period in two school subjects at the Higher School Certificate standard, as well as reached a satisfactory standard in the professional part. This category of students is necessary to meet the demand for trained teachers in the lower forms of secondary schools, so long as graduate teachers are unavailable for the work.

The College since 1927 has conducted courses for Graduates who take the fourth year course leading to the former Diploma, now the Certificate, in Education. The requirements for trainees, the written examinations and qualifications are regulated and prescribed by the University of Durham, whose examinations are taken. The presence in College of this type of student exerts a salutary influence on the trainee doing work at a lower level. Invariably Graduate teachers take appointments in secondary schools. It is interesting to note that during the first two decades of this century the Anglican Church in Sierra Leone had graduates on the staffs of some of its primary schools.

The Teacher Training student at Fourah Bay has always been, during the course of his training, in association with students preparing for other vocations, such as the Sacred Ministry, Medicine, the Bar, and Commerce. Muslims and Christians, Roman Catholics and Protestants of several different denominations, university and non-university students, nationals of all the British West African Colonies belong to the same College, and therefore have some lectures in common, are members of the same team, take part in games, join in worship and other social activities, share in and transmit a great tradition—a heritage they are pardonably proud of. Our teacher training students thereby develop wide sympathies, learn to see problems and seek solutions from various angles; they are led to take an intelligent interest in varied aspects of life and points of view, as is worthy of their profession. Fourah Bay College has an especial affinity for staff with a high sense of responsibility and devotion to duty. In an institution in which the needs of the individual student have the highest priority, students soon learn selflessness and carry it to their homes, and tutors receive a cordial welcome at the homes and residences of their students. The latter soon learn from personal experience what it means to know the home environment of their pupils, and to what extent such knowledge can facilitate the work of the school and influence pupils' development.

All trainees in Church Training Colleges in Sierra Leone take part in some community service. At Fourah Bay, the students organize and run a literacy campaign within as well as without the college estate. They conduct daily worship for the College domestic staff; organize classes in reading, writing and calculation, to which all illiterates living on the estate—employees and their dependents—are admitted; supervise Girl Guide and Boy Scout troops if they have been Guiders or Scouters.

before coming to College. Since the last year or two, the majority of students, in their spare time, take one or more of the Red Cross Volunteer Courses in order to qualify for emergency first aid services in districts where skilled medical facilities are not available.

Students organize their leisure activities. Tennis has been the most popular game. Since the transfer to Mount Aureol, dancing has taken precedence over football. Cricket has its devotees, and a hockey pitch will soon be opened at Mount Aureol. The Glee Club is most evident during the Michaelmas Term.

I have been for two terms in contact with Teacher Training in this country, and have found much which I consider worthwhile. Training here is regarded as a discharge of social responsibility. In Sierra Leone we are obliged to consider training as a means to increased efficiency, with a view to discharging a social responsibility.

We emphasize that, teaching is a way of life as well as a profession; since teachers live in communities, their work is influenced in countless ways by their mode of living; that teaching success depends to a marked extent on a happy out-of-school life, on the teacher participating fully in the life of his community, and not living in retirement from it. One is impressed more than not by the similarity of the problems both in this country and in Sierra Leone. Generally speaking, aims and methods are identical, and as one would expect, the results are similar. Certainly there are variations necessitated by the different culture patterns in the two areas—the lack of adequate staff and, until recently, the lack of adequate financial support in Sierra Leone. But in both areas the will to live, Christian teachers triumphs over material needs; trainees are inspired. They make their own apparatus since they cannot afford to buy it, decorate their sleeping rooms and class rooms with pictures of their own creation. The people of Sierra Leone are confronted with change—rapid, progressive, confusing change. The old beliefs, ideals, customs and methods are questioned and criticized; everything is in a flux. Scepticism about religion, threats of war, political bickerings—these are some of the symptoms of unrest and ill-being here and in Sierra Leone. Confident in the belief that there is a fundamental unity of purpose in all mankind—not that all men are conscious of such identity of aim, the Church Teacher Training Institutions undertake the task of teaching their students everywhere how to develop well and fully-integrated personalities; to cultivate their abilities and dedicate them unconditionally to the service of God and their fellows. The Chapel services, the regular withdrawal for reflection and communion with God, the daily re-dedication of will and abilities—these do help us to preserve in Church Training Colleges a sense of direction and purpose both as individuals and as groups.

Interchanges between staff in this country and the Colonies is a corrective. It is easy either to over- or under-rate some aspects of the work of one's own institution. Since an interchange enables one to see points of strength and of weakness in his own college, it tends to broaden one's view, enlarge his background and increase his knowledge. What better way of promoting understanding between staffs and institutions, and thus between different communities and cultures has been thought of?



We can strengthen the foundations on which world brotherhood can be built through inter-communication between the training colleges and the schools they supply. This country demands and provides for its people a varied, comprehensive and efficient educational system; this country is anxious to give to its colonies the best in its traditions; this country has realized that colonial peoples must themselves experience, choose and adapt—in accordance with their genius—democratic and Christian ideals. Interchanges between staff is an admirably efficient way for providing nationals from the Colonial Empire an opportunity for experiencing democracy and Christian living in transmission from this to a younger generation at first hand how to set about the business. It is easy enough to speak of the economic inter-connection and interdependence of the Colonies and Britain. It is quite a different thing to experience for oneself the common human needs, hopes and aspirations unsatisfied and unrealized just because of greed and selfishness. With what conviction, what authority we speak about what we have personally experienced. . . . News, films and travellers' yarns often give an unfair description of affairs, and a distorted picture of reality. These agencies of communication are meant primarily to entertain. Training College staff, with a passion for objectivity, should be given an opportunity of giving to the coming generation a fair view of the members of this great Commonwealth of Nations.

Both colonials and staffs of this country have much to profit from interchanges. The experience might enable a teacher to discover his real self. Those who select candidates for interchanges are obviously very conscious of their responsibility. Members of staff inter- and exchanging institutions appreciate what it means to be a guest lecturer.

So far as Sierra Leone is concerned, we still look to Britain for example and help. Nothing but her best can satisfy us. We have a warm hearty welcome for Christian teachers who can and will do a difficult work efficiently.

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### BOOK NOTICE

*On this Rock* (C.M.S., 1s.). This is something more than an Annual Report. It is intended to be read with the previous Review, *The Floods Came*: "the two together are an attempt to show the task of the C.M.S. in a changed world." As such this Review is both heartening and terrifying—heartening in what it has to tell of the response in faith and action of the members of the Churches overseas, frightening in the responsibility which it places upon Christians in England to respond adequately "to the call of God in our present situation." The chapter on "The Rock of Christian Character" is particularly relevant to the question of the value of Christian educational work, and the discussion of the implications of Christian fellowship in Communist China and in the Moslem world is full of wise comment.

# THE WELLS OF POWER

*THE WELLS OF POWER: A Challenge to Islam—A Study in Contrasts.* By OLAF CAROE. Macmillan. 15s.

There are two main material factors in the revolutionary change that has come over the strategical face of Asia. One is air-power, the other is oil. Oil, which is the source of air-power, concerns very deeply that part of Asia with which this Society deals, since the principal known oil reserves of the world lie in the Persian Gulf. The next great struggle for world power, if it takes place, may well be for the control of these oil reserves. This area may be the battleground both of the material struggle for oil and air bases, and of the spiritual struggle of at least three great creeds—Christianity, Islam and Communism, and of the political theories of democracy and totalitarianism.

**T**HIS extract from a speech by Lord Wavell to the Central Asian Society is fittingly incorporated into one of the chapters of *The Wells of Power*, by Olaf Caroe. In a foreword by Lionel Curtis to this book, the author's gift is stressed of seeing the danger inherent in the Middle Eastern region, and devising practical measures to meet it. Sir Olaf writes as an experienced and most distinguished official of the old Indian External Affairs Department, seeing, in those days, the areas around the Persian Gulf neatly classified and looked at from India. Unhappily, this view from India was at the beginning of this century blocked by a stream of Western pioneers looking for oil and passing India by, and putting the area—now called the Middle East—on the map. This impact, combined with the political set-up after World War I, produced the growth of separate countries and rivalries, injected with a good dose of Nationalism, tempered only by the vague hope that the new League of Arab States would somehow act as a symbol and moral expression of the former ideal of the oneness of the Arab world, especially now with the cuckoo, in the form of the new State of Israel, in their nest.

Economically poor, in tradition over-conservative, most of the countries around the Persian Gulf had much in common with each other, and water-power, primarily used for the growing of food and other essential human needs, has been for centuries their only source of power. Oil, found now, has brought undreamt possibilities to the people of this area, and oil has become within the half-century of its discovery there, the most important political and industrial force, and to-day practically the only source of economic power in these States. To-day the Middle Eastern countries possess proved, or semi-proved, oil reserves capable of comparison with those of the United States, and among oil experts it is assumed that the scope of new discoveries in the lands of the Middle East is larger than prospects in other parts of the globe. It is of course, true to say that this advantage is offset by difficulties of tanker transport to the European oil consumer. With the prospect of large pipelines put down in the Persian Gulf and ending in the Mediterranean, if political conditions aggravated by the existence of Israel permit, this problem can technically be solved.

But what is the impact of Western machinery, planning and ideas on the people of this area? It is this part that is so well emphasised in Sir Olaf's book, even if sometimes a note of nostalgia about contemporary Islam finds its way into the text. It is obvious that the impact of Westernisation has to be met with the stabilising influence inherent in the tradition and character of the people concerned, in the same way as the West had to meet this challenge during the Industrial revolution. Facing this flood from the West, stands Islam, which was and still is, the driving force in these areas, trying to bring to millions that assurance of peace that is so necessary for the human mind to have as a bridge from the old to the new. But does Islam stand up to this gigantic impact? There are signs that it does not satisfy the younger—often College-trained—generation, and there are signs that the economy of the modern age makes it impossible to comply with the demands of the old form of Islam. Emancipation of the Muslim women has altered the old concepts, and the fundamental change taking place in our time in Muslim lands is the transformation of the Patriarchal System, with its polygamy, into the small independent family unit on the Western pattern.

As Christians we think of the millions over there, and wonder if the real means to meet the situation would not be more definite work of our missionaries in these lands. It is true that in the past Christian missions had small success in the Middle East, but the selflessness of missionaries and their educational projects have won gratitude and respect from Muslims, and their lives in these lands were justified by their work. Islamic vision of the Divine may not be able to withstand the dogma of materialism, but Christianity tested in the West may well be able to build the bridge between the Desert and the Town.

*Wells of Power* is a timely study of contemporary history in the making and should be read by all interested in Muslim lands, and it is a challenge to all who have the interest of humanity at heart.

J. H. OLLMAN.

(Mr. J. H. Ollman is Assistant Editorial Secretary of the S.P.G.)

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## BOOK NOTICE

*Tradition and the Spirit* (DANIEL JENKINS, Faber & Faber, Ltd, 12s. 6d.). The author is a Congregational minister and he has an interesting and important approach to the whole question of tradition. The chapter on The Life of the People of God in a Technological Society, and the general discussion of Freedom have particular relevance to the work of the Overseas Church.



## EDITORIAL NOTES

**A** GREAT door and effectual is opened unto me and there are many adversaries." The situation which St. Paul described has been repeated many times in the history of the Christian Church : opportunity and opposition are most marked when they occur together, and as Professor Toynbee has shown, in the history of civilizations the secret of growth is to be found in the response to difficulty. The position of the Christian Church in our day is similar to that of St. Paul : we are nearer to the early Christians than the Church has been for many years, and if the opposition and adversaries increase almost daily, nevertheless there are great doors and effectual which are open.

This is especially the situation of the Christian Church in China in so far as we are able to understand it. Many conflicting opinions have been expressed, and the position of the Chinese Christians calls for much elucidation if we are to pray for them, as we must, with understanding. We welcome, therefore, the article on "The Voice of the Chinese Church" because it tells us something of what Chinese Christian leaders themselves are saying. We hope that more of these Chinese expressions of opinion will be made available to English readers in translation.

The diocese of Lebombo presents a very different set of problems, as the article by the Bishop describes. Yet there also difficulties and opportunities exist side by side. This diocese differs from the other Anglican dioceses in Africa in being in non-British territory, and it has a special claim on British interest because so many Africans from Lebombo go to work in the Union. Jamaica again has yet another set of difficulties.

Mr. Kenneth Grubb's article on South America calls attention to another field of opportunity. Mr. Grubb writes with the authority of an intimate knowledge of the countries over many years.

The article by Mr. Morrison on the Coptic Church illustrates the opportunities for ecumenical assistance which abound in the work of the Church overseas. The history of the Coptic Church has much significance for modern Christian evangelism in Africa, as Professor Welch suggested in the inaugural lecture which he gave as Professor of Religious Studies at University College, Ibadan. Professor Welch's lecture, of which we are privileged to publish the greater part, is important as a justification of the establishment of Faculties of Theology or Religious Studies in the new West African University Colleges, and should be compared with Canon Sansbury's article on Bishop Neill's Report in our April number.

Difficulties and opportunities alike call for the response of a more adequate reinforcement of the overseas Church with prayer, sacrificial giving and man-power. We make no apology for reminding our readers of the paramount importance of recruitment at the present time, for it is becoming increasingly clear that British men and women are needed in far larger numbers than are at present forthcoming. The Societies and the Overseas Council are giving much thought to this problem : they need the support of every member of the Church of England in their efforts to devise means of recruiting which will be adequate for the opportunities of the day.

# THE VOICE OF THE CHINESE CHURCH

By A FORMER MISSIONARY

THE state of affairs in the Far East is a matter of anxiety for everyone, not least for members of the world-wide Church.

But Christians in the West would be wrong to conclude that their fellow-members on the other side of the bamboo curtain are either muzzled or hesitant in their witness to Jesus Christ. In fact the Chinese Church during the first year and a half under the People's Government has been extremely active both in word and in print, as well as in its daily life. Shortly before I left China in February of this year, I made a small collection of books and pamphlets which were openly on sale and in circulation. The names of the writers are printed in the Chinese versions for all to see, but I am not mentioning them here, though some are well-known in this country, because in the present circumstances it seems wiser to let the Chinese Church speak to us anonymously.

One of the most striking things about Christian writing in China is the renewed concern for the fundamentals of the faith. In face of the terrific challenge of Marxist literature which assumes that religion will eventually wither away, Chinese Christians are thinking out what the Christian faith actually means. Thus a professor in one of the universities—he is in Anglican Orders—produced a book entitled *Four Talks on Theology*, which has been quite widely read. The chapter headings are on Creation, Incarnation, Redemption and Ethics, and deal with the great Christian truths in a straightforward and orthodox manner. He concludes:

“Thus the sinful world, although it is madly rebellious, still sighs and travails for salvation. Only the Christian Faith can give the world a moral foundation; only the Christian Faith can save the world from sin, and lead it back to the arms of God.” This was actually written before the establishment of the communist government, but the same writer has put out a more recent booklet entitled *I Am Captured*. In this he follows the experience of Kierkegaard and Barth, whom he quotes, and wrestles with the problem of truth. His general theme is that intellect and inquiry alone cannot bring us to God, but that we must be captured by Him.

“Two thousand years of Christian thought and theology have produced many proofs of God's existence, but have not yet convinced men.” He draws upon his own experiences of being a prisoner under the Japanese. He was in solitary confinement, and his reason and logic were no longer any use to him; but he had the experience of being sought by God. “When I sought for truth I could not grasp it; I could not capture it, but I was captured by Truth, and when I was captured by Truth I was captured by God.”

The writer goes on to discuss the question how a person knows he

has found the truth when he has found it, and decides on a two-fold test—that it satisfies his needs, and that it brings him up against something he cannot get round or avoid. Although we are thus led into the realms of philosophy, it is by no means a scheme of thinking divorced from the realities of China, for he adds :

“It is in this age and moment of history that I am captured by God. Christianity is an historical religion, and the Incarnation is at the heart of it ; truth in history is regarded as the most significant. . . . We Christians ought to take some responsibility in the world-wide revolution, for the Christian faith already looks forward to the time in history in which it must be completed.”

In another passage he reveals something of the feeling of the Chinese Christian as he looks out into the future :

“We Chinese formerly went on the path of social theory, and did not accept the joys and sorrows of the way of faith. We have sought to capture, to feel and to grasp, but we have not found a strengthening experience.” This can only be found in the Cross and the Pauline experience of dying and rising with Christ. “The Christian Faith not only teaches us to follow Christ ; it *is* Christ Himself. It is not something I can grasp, but I am captured by it. I do not know the future or the path ahead—but in conduct, in temptation, in prayer and worship, Jesus Christ is with me.”

Another book which emphasizes the need felt by Chinese Christians for an understanding of their faith is a collection of *Ten Talks on the Apostles' Creed*. The author is a layman of our Church and a leading figure in the world of education and Chinese scholarship. It is a clear and modern exposition of Christian doctrine, and we might not imagine that it was written against the background of revolution, for it is in a calm and scholarly style. The characteristically Chinese contribution is perhaps illustrated in the following two points. The author points out that the words “sitteth on the right hand of God” occur because the Jews followed the Western custom that the right hand is the place of honour. “In China it ought to be ‘on the left hand’ in order to preserve the proper meaning”, for according to Chinese custom the left is the more honourable position. The other phrase in the creed is the “Communion of Saints”, and the author expresses its appropriateness in relation to the Chinese custom of veneration of ancestors. He quotes the blessings in the classical *Book of Rites* on those who practise this family piety, and goes on to say that the Christian doctrine of the communion of saints is both wider and deeper in its scope.

“We are in Christ, and the communion of saints is not limited to our friends and relatives, but ancient and modern, Chinese and foreign are united in one family . . . the doctrine of the communion of saints thus rightly completes the meaning in the *Book of Rites*.”

The books mentioned so far have been published by the Association Press of the Y.M.C.A. which appeals to somewhat the same kind of public as the works of the S.C.M. Press in England, from which indeed it has received no small inspiration. That this kind of influence has been growing is shown by the concern of Chinese Christians for books



on Christian doctrine; for it is well known that for many years they were fed on a diet of liberal Christian humanism, but now they are definitely demanding more solid fare. There is moreover a deeper and more sympathetic understanding of the Church in Student Christian Movement circles in China than there was a few years ago. One of the leaders of this movement has written a book entitled *What is the Christian Faith?* Again the chapter headings may be indicative of the approach. They are: (i) "The Existence of God"—in which among other things the author outlines and discusses the classical proofs for God's existence; (ii) "Man's Nature"; (iii) "Christ is Lord"; (iv) "The Governance of God"; (v) "The Revelation of the Bible"; and (vi) "The Fellowship of the Church".

In the last chapter the writer takes up the heresy which has been particularly strong in China—that to be a Christian it is not necessary to join the Church; and he asserts very strongly that it is just as necessary for a Christian to be a member of the Church as it is for a citizen to be a member of his own country. "Christianity is not only a faith; it is fellowship. . . . Jesus Christ is not only Founder of this fellowship, but He is its Head and foundation stone." He comes out strongly with the ecumenical doctrine of the Church as the Body of Christ. "The Church members, although their races are different, occupations different, opinions different, are nevertheless united because they have accepted Jesus Christ as Lord." I know that the author means what he says here, for he expressed the same idea to me when we last met in China a few months ago. He himself believes that Chinese Christians should take part in the revolution, and in another book, *The Christian Gospel in the New Age*, he shows how Chinese Christians have felt embarrassed at receiving for so long the "benefits of imperialism and reaction". He believes that they should "throw off the chains of the old power and join in the building of the New China"—and yet it is clear that the message of both these books is not political but quite positively theological. The Gospel for the new age is the preaching of the Life, and the Death and Resurrection of Jesus Christ. The Church is seen as the ecumenical fellowship transcending national and social barriers, and the witness of the World Council of Churches from its foundation at Amsterdam is used as evidence of this reality. "The Church's purpose is not to proclaim a particularly "ism" or philosophy, but to proclaim the Good News to men. The good news is about the salvation of all men, and the Church's contribution is not to suggest ways of saving the nation or changing the structure of society, because the Christian faith is fundamentally the bending of man's heart before God's truth, so that nation and society can have the hope of salvation and change."

These ideas may seem rather general, but there is a good deal of material to show that the Church in China is also concerned with the pastoral and devotional side of the Church's life. Christians have felt the urge not only to understand the Christian Faith, but to practise it more faithfully. Thus the Central Office of the Chung Hua Sheng Kung Hui prepared, as a positive contribution to the life of the Church

at this time, a Book of Devotions for Church members to use individually or in small groups, as a supplement to the Prayer Book. It includes a certain amount of material from the Prayer Book, as well as hymns, special intercessions, and a series of meditations on the great themes of Christian experience—The Lord's Prayer, the Creed, the Decalogue, the Holy Communion, God's Love to us and ours to Him, the *Via Dolorosa* and the Seven Words on the Cross, on Sin, in Sickness and on Eternal Life. In the diocese of Hong Kong and South China a small book of prayers has appeared whose English title is *The Hart and the Waterbrook*. It is a well selected anthology of seventy prayers, taken from every age of the Church's life, and translated into Chinese by a layman who has a real feeling for the inner meaning of great prayers, and also for Chinese words in which to express them.

One of the Chinese bishops, who is much concerned with the training of the ministry has written two small pamphlets on the *Life of the Pastor*. It is written out of a long experience of the joys as well as the anxieties of the pastoral vocation. He is alive to the pitfalls which beset the pastor in every part of the world—the dangers of too much preaching and too little reading, the dangers of being too busy to remember pastoral responsibilities, the danger of paying more attention to the rich than to the poor, and the danger of the power complex which can turn the worship of the Church into the worship of the pastor, thus making the Church no longer Catholic and universal but "private". There is good advice too on the pastor's own spiritual life, his relation to Church members, the life of the parish, the conduct of worship, and the art of spiritual guidance. It is encouraging to think that the ordinands and younger clergy of the Chung Hua Sheng Kung Hui are being brought up on the sound principles of pastoralia which are so close to the heart of Anglican tradition.

The same bishop preached a memorable sermon at the consecration of another Chinese bishop—one of the first to take place under the communist regime—on the text from *Philippians* iv. 12, "I know how to be abased and how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." His words may perhaps summarize for us the spirit of the Chinese Church at this time. He pointed out that St. Paul's secret was that of relying on God's grace only and accepting his environment.

"St. Paul did not pray that the restraints should be lightened or responsibilities avoided. In his Epistles there is no word of grumbling. *Philippians* is one of the most joyful epistles. The apostle wanted to use all his energy to complete his work; and yet when the Lord bade him cease, and made him wait in prison behind an iron window curtain, he accepted restrictions on his freedom." He added that the Chinese Church in the last hundred years has been comparatively well off, having enjoyed the free services of a great number of missionaries. "Chinese Christians, despite early persecutions, have lived in an illustrious and fortunate age. From now on there may be hardships, hunger, need. Did we have the secret of how to abound? And now do we have the power to accept hardships?" In his concluding charge to the new bishop the preacher quoted the words of William Temple at his

enthronement at Manchester, in which he expressed the hope that whatever he did he would look to Jesus, and asking the prayers of the people that in every decision he would follow that standard, "so that every contradiction may be resolved, every selfish thought melted, and every difficulty changed to opportunity for His service."

All this is only a small selection of what Christians have been writing and saying in communist China. One could write at greater length on the type of literature which seeks to portray Christ as a revolutionary and the Church as the bearer of the new and communistic society. The magazine *Tien Fung* ("Heavenly Wind") always adopts this approach, and for those who are convinced that the new society in China does in fact fill the hungry with good things, there is plenty of scriptural authority besides the *Magnificat* to support such a view. The denunciation of social injustice in the prophets is often quoted, as also the Epistle of James. References are found too to Stanley Jones's interpretation of the Parable of the Two Sons in which the communists are likened to the elder son who disobeyed his father's command by word, but fulfilled it in action; and the conclusion is made that if the Church in the capitalist West deserts the way of God, then God will work through some other channel.

Much could be written too about the various statements and manifestoes which have been produced to express the Church's relationship to the People's Government. But these do not really reveal the way in conditions in China. Experience at home teaches that Christians are not supernaturally endowed with political insight, and that what they say on political issues, unless they are particularly gifted or well-informed, is not likely to be very profound. In a totalitarian state it is even less likely that they will have anything very original to say. But when the Chinese Christians speak and write from their hearts, when they confess to their faith in Jesus Christ, they speak in a voice which we can understand, and we may rejoice that we serve the same Lord, and may have confidence that their courage in adversity, which has been an inspiration to us all in the past, may be given to them in full measure so that that they may face whatever the future holds for them.

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### BOOK NOTICES

*The Shorter Oxford Bible*: Abridged and edited by G. W. BRIGGS, G. B. CAIRD and N. MICKLEM. O.U.P., 7s. 6d. School edition 6s.. This is intended as a convenient form of the Bible for those who want some guidance in their own reading. It consists of a skilfully arranged selection of passages, each of which is introduced by a short but scholarly introduction. The names of the editors are sufficient guarantee both of the quality of the introductions and of the balance of the arrangement. It is something much more than an anthology or a presentation of the Bible as great literature. By putting the books of the Bible in their historical setting, by drawing upon the Apocrypha, and by grouping Bible passages round the Christian faith, they have produced a version of the Bible which will be very valuable to teachers and the private reader.



# AN ANGLICAN DIOCESE IN PORTUGUESE TERRITORY

By THE BISHOP OF LEBOMBO\*

THE important gathering of over three hundred Bishops of the Anglican Communion, at Lambeth in 1948, showed the world-wide character of the Anglican Communion—a Fellowship of Churches, all in communion with the See of Canterbury, who can trace their history, directly or indirectly, to the faith and energy of missionaries from the British Isles.

While, as is natural, the Anglican Communion has tended to “follow the flag” and is found predominantly in parts of the world where British influence has been strongest, it is now clear that, whatever may be said of the Church of England, the Communion as a whole has long ago burst the national “mould” in which it was formed, and works in parts of the world which are no longer (in some cases never have been) part of the British Commonwealth of Nations.

One of the most interesting of the smaller “extra-Commonwealth” Dioceses (if, indeed, the world “small” can be applied to an area equal to that of England and Wales!) is the Diocese of Lebombo, in Portuguese East Africa.

The Republic of Portugal possesses two large Colonies in Africa—Angola in the west and Mozambique in the east. The Diocese of Lebombo comprises the Southern Province of Mozambique, south of the Sabie River (“Provincia do Sul de Save”) while the rest of the Colony is divided between four other Anglican Dioceses (Nyasaland, Northern Rhodesia, Southern Rhodesia, and Masasi). Lebombo is, however, the only Anglican Diocese in the world which lies entirely within Portuguese territory.

Its area is about 50,000 square miles, and its population is estimated at one and a quarter million, of whom over 90 per cent. are Africans. The number of Anglican believers of all races is about 20,000.

The labour situation in the Colony is exceptional, for a large proportion of the able-bodied young men (some 100,000 at any one time) leave the Diocese for a year or more, to work in the gold mines of the Transvaal. This migratory labour was, in fact, one of the reasons for sending an Anglican Bishop to Lourenço Marques, so that mine-workers who had been converted by Anglican missionaries on the Rand could remain in touch with the Church when they returned to their homes.

This state of affairs means, of course, that a large number of African families are left alone in Lebombo, without a father and husband, and some disruption of family life is the inevitable result.

Lebombo is a “Missionary Diocese” of the Church of the Province of South Africa, and the Bishop is appointed by the South African

\* The Right Rev. John Boys has been Bishop of Lebombo since 1948.

Synod of Bishops, in consultation with the local clergy. Since 1893, when the Diocese was formed, there have been six Bishops:

William Edmund Smyth (1893-1913: died 1950).

Latimer Fuller (1913-1920: died 1950).

Leonard Fisher (1921-1929: later Bishop of Natal).

Basil Peacey (1930-1935: now Rector of Constantia).

Dennis Victor (1936-1947: died 1949).

John Boys (1948- ).

The European staff (and indeed the entire staff) has never been adequate to the needs of the Diocese. At present there are 14 priests (11 of whom are African), 1 Goanese doctor, 1 European nurse, 1 European layman, 1 Mothers' Union worker, and some 130 African catechists, teachers and women evangelists and nurses.

The Diocese is divided into three mission districts, and sub-divided into ten sub-districts, each of which will eventually be in charge of an African priest. Thus each priest has the care of some twenty churches, the distance between churches being ten miles or so.

The financing of the work has from the beginning been extremely difficult. No Government grants of any kind are received, and this means that the entire cost of evangelistic, pastoral, educational and medical work has to be borne by diocesan funds.

The main sources of supply are S.P.G., Lebombo Association, Mothers' Union, local donations and church dues from African Christians. The total income is about £9,000 a year (of which some £1,500, or 16 per cent., comes from Africans). Such a sum is inadequate for the work now being done, and makes expansion almost impossible. In 1949, the devaluation of sterling reduced the local value of remittances from the sterling area by 20 per cent., and this serious loss has not (after two years) been entirely made up. One of the results of devaluation (added to rising prices) is that the staff (African and European) have been asked to accept a "cut" of 20 per cent. on wages and salaries. This is causing some hardship, and cannot long continue without lowering of efficiency.

Relations with the Portuguese Government are cordial, in spite of some (probably inevitable) differences of outlook between Anglo-Saxon missionaries and Latin officials. The work is held in high regard by those responsible for the administration of the Colony.

Lebombo is essentially a *Pastoral* Diocese. Its history has been a succession of integration of small groups of Anglican Christians, converted and baptized (and sometimes confirmed) in the Diocese of Johannesburg while engaged upon work in the gold-mines. Its growth has been "from within" rather than as a result of planned evangelistic effort.

The shepherding of these small groups is largely entrusted to African catechists. These devoted men (most of them inadequately trained, and all underpaid) conduct the daily services of Matins and Evensong in the little reed churches, teach the Faith to adults and children, bury the dead, and generally—by precept and example—train their flocks in the Christian way of life.

Regularly (but all too infrequently) these little groups are visited by African or European priests, who celebrate the Holy Eucharist, give Communion, hear Confessions, solemnize marriages, administer discipline, and give what encouragement they can to the catechist and his people.

The congregations are responsible for the building of their churches, and houses for their catechists. In addition they are expected to contribute to diocesan funds a yearly sum, roughly equal to their catechist's stipend.

In some parts, the experiment is being tried of "Area Catechists"—young men of some education and character, who supervise the work of the local catechists.

The Diocese (in common with the rest of the Church of the Province of South Africa) is in the "Tractarian" tradition. At all the larger centres, the Holy Eucharist is celebrated daily, and the normal Sunday morning service is Sung Matins followed by a Parish Sung Eucharist at 8 or 9 a.m. The traditional Eucharistic vestments are worn, and a simple but dignified ceremonial (uniform throughout the Diocese) is used, with strict adherence to the South African Eucharistic rite.

Great care is taken in the training of candidates for baptism and confirmation (in each case a year or more is taken up by instruction), and the Christians of Lebombo are well instructed in the obligations which arise from their membership in the Body of Christ. Knowledge of God, worship of God, and conduct befitting God's children—these are the three elements of our *Pastoral* work.

In such a large area, a Diocesan outlook takes time to mature. The focus of diocesan loyalty is the Bishop, and the nature of the work makes it reasonably easy for him to meet all his people. This will be easier still with a larger staff—during the war and post-war periods the Bishop has had to undertake local supervisory work, and this inevitably detracts from his proper functions.

The Bishop, however, does not govern "autocratically". The Diocesan Synod is the governing body, and consists of the three "Houses" of Bishop, Clergy and Laity, linked with the Province by delegations to Provincial Synods, Boards and Committees.

Funds coming from outside the Diocese (e.g. from England) are administered by the Diocesan Finance Board (at present composed of European business men with the Bishop as Chairman) while funds contributed by Africans are administered by District Finance Committees, composed of Africans (with, at present, a European chairman). This method of financial control has been in use for nearly three years, and is proving a most valuable means of training African leaders in the "mechanics" of diocesan finance.

With a small staff not much "*Evangelistic*" work can be done by the staff. This does not mean that the Gospel is not carried to the heathen. On the contrary, the best evangelists are the African lay-people who "spread the Gospel without preaching it", and by their enthusiasm and good example attract many into the Christian Church. The policy of the Diocese is against the proselytizing of adherents of other Christian bodies (whether Roman Catholic, Orthodox or Protestant). Would that this attitude were always reciprocal!



In common with other dioceses we envisage our *Educational* work in two aspects : firstly, the general education (literary, agricultural and industrial) of African children, who will take their places in the community as good Christian citizens ; secondly, the special training of young men and women who will be the future leaders of the Church. In the absence of Government grants, the number of schools must be small (six elementary schools, one boys' hostel and a seminary or "Theological college"). The cost of this work is a serious drain on our limited resources, but is regarded as the best of investments. All instruction is given in the Portuguese language, for the Diocese has always loyally co-operated with the Government in their endeavour to unify the races by the use of a common language.

The future of our educational work is obscure, for new building requirements (costing up to £50 a "place") require capital expenditure of many thousands of pounds, which money is not only difficult to raise but even more difficult to receive in this "non-sterling" area, through the narrow meshes of exchange control. Unless Government grants for buildings are given, it is difficult to see how the educational work of the Diocese can be continued on its present scale.

The education of girls has lagged behind that of boys, and this makes difficult the finding of suitable wives for educated African boys.

In our *Medical* work, also, we have to cut our coat according to our cloth. Every penny of expenditure on hospital work (buildings, equipment, wages, salaries and medicines) has to come from diocesan resources. So we can only afford to maintain one hospital. Further, it is next to impossible to have an English or South African doctor, for his qualifications would not be recognized by the Government, and the time and expense of sending him to Portugal to take a medical course in the Portuguese language, are, at present, out of the question.

We are fortunate in having the services of an efficient Goanese doctor (who is, of course, a Portuguese citizen), whose devoted work has maintained a tradition of skill and efficiency which has made the Hospital of Saint Monica, at Maciene, famous throughout the district.

Two aspects of the work of the Diocese are of particular importance at the moment.

The first is the relation of our work to the Native Administration Policy of the Portuguese Government. This policy is technically known as "assimilation". The sociological grouping in Portuguese Colonies is not racial ("European and non-European") but cultural ("Civilized and non-Civilized"). An African can, by passing an educational and economic test, "graduate" into the "Civilized" or "Assimilated" Class, and thereby acquire all the rights and responsibilities of a Portuguese citizen.

While the working of the system is less satisfactory than the theory (does any system attain its ideal expression!) the psychological effect is a complete avoidance of the frustration which so clearly exists among subject peoples where a racial segregation policy is in force. The Portuguese policy does not encourage marriage between people of different races (though such marriages are not forbidden by law), but it does look forward to an economic and cultural blending of the

energies and gifts of all citizens, of whatever race or colour. The Christians of Lebombo are anxious and ready to co-operate with the Government in this policy, even when they do not wholly agree about details.

For instance, it has been the law of the Colony, since 1929, that in all relations with Africans, in Church as well as in school, the only language used shall be Portuguese.

This law we have loyally obeyed *in schools* for over twenty years. The Government have, however, not generally insisted upon the letter of the law with regard to worship in church, which has mainly been conducted in the various local African dialects. Now, the Government has decided that twenty years is an adequate "period of grace", and is insisting that all liturgical books (Bibles, hymn-books, prayer-books and catechisms) shall be in the Portuguese language. In some circles this has caused consternation, but the blow has been lightened for Anglicans by the fact that, for some years, worship in Portuguese has been gradually introduced into our churches. Consequently, we already have our books translated into that language and, in the larger centres, our people are not unaccustomed to its use.

At first sight, the regulation seems to contravene an important principle of Anglican worship (that it shall be in a tongue understood by the people). But, in a town congregation there may be as many as six language groups, and Portuguese is the only common language!

On the other hand, the use of one language throughout the Diocese is immensely advantageous from an administrative and "unifying" point of view. It is certain that the Portuguese Government will progressively increase and encourage the teaching of Portuguese to the Africans (women as well as men), and even the apparent anomaly will thus gradually disappear. In the meantime, it seems clear that an "assimilation" policy requires a common language for all races.

The second important aspect of the work is the training of an indigenous ministry. This is particularly difficult in a Diocese where all instruction has to be in Portuguese, with the result that ordinands are cut off from direct access to Anglican theological books.

The problem of training an indigenous ministry, without cutting the local Church entirely off from the main stream of Anglican thought and tradition requires urgent thought and study in all parts of the Anglican Communion, and nowhere more than in the Diocese of Lebombo.

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## BOOK NOTICE

*The Church Handbook* (the Church Information Board; 3s. 6d.) presents a comprehensive picture of the life, work and current problems of the Church of England. It is the work of many writers, each of whom is an authority in his own field.

# THE DIOCESE OF JAMAICA

## THE JAMAICAN SCENE

By J. T. CLARK\*

**J**AMAICA became a British Colony in 1655, but it was not until 1824 that it was created a See by Royal Letters Patent issued in the reign of George IV. The following year Christopher Lipscomb arrived in the Island to become the first Bishop of Jamaica. Prior to his coming the Bishop of London had exercised episcopal jurisdiction from England, an arrangement which was altogether unsatisfactory. With the arrival of Bishop Lipscomb a new day dawned for the Church in Jamaica, and during the past 125 years considerable progress has been made: there has been growth and expansion in every direction; churches and missions have been founded in every part of the country; in elementary and secondary education, and in the social and cultural development of the people, the Church has played an important part. She is keenly alive to the political situation and maintains moral leadership in the life of the country. The Government recognizes this, and quite recently the Bishop of Jamaica, the Right Rev. Basil Montague Dale, was asked to assist in bringing about a settlement in a very serious industrial dispute on one of the large sugar estates. Social and economic conditions are far from satisfactory, and the leaders in Church and State will need to exercise the maximum amount of skill and sagacity to improve these conditions for the good of all.

### EDUCATION.

It has been noted that the Church in Jamaica has given much to the cause of education, both secondary and elementary. Indeed, the Church has been the pioneer and at considerable sacrifice has provided schools and continues to manage them.

Enos Nuttall, the first Archbishop of the West Indies, may be said to have contributed more than anyone else to education in Jamaica, but it was the late Archbishop Hardie who laid the solid foundations of secondary education for boys and girls. St. Hilda's, St. Hugh's, and the Cathedral High School are first-rate schools for girls, while Kingston College, the largest boys' school in the island, whose Headmaster is the Bishop Suffragan of Kingston, the Right Rev. P. W. Gibson, B.A., B.D., has a proud record of achievement in just over twenty-five years. There is also a Preparatory School in Mandeville which prepares boys for the Public Schools at home and abroad. All our schools have won high distinction. They have sent out into the world men and women who now occupy positions of trust and responsibility in the Government Service, in the professions, and in the commercial life of the island. The Rhodes, the Jamaica, and other

\* The Rev. J. T. Clark has been Rector of Halfway Tree, Jamaica, since 1947.



valuable scholarships have been won by our Church Schools, and now that the University College of the West Indies has been established in Jamaica, higher education will continue to need in increasing measure the moral weight and influence of the Church. At the last Synod (February 1951) it was agreed that we should explore the possibility of establishing yet another Secondary School. The people of Jamaica are hungry for further higher education, and the Church is keenly aware of this. But the Church is also aware of the dangers of such education if it is not based on a sound religious and ethical foundation. Quite clearly any education which is worth its salt must consider moral and spiritual values and regard them as paramount. Bishop Gibson has more than once remarked that it is not the business of schools to turn out "educated rascals".

#### SOCIAL SERVICE.

The amount of voluntary social service rendered by the clergy in the diocese is considerable. Besides the ordinary regular parochial duties in large Cures in the rural districts or in densely populated Kingston and St. Andrew, priests are heavily engaged in managing schools and serving on School Boards. A number of them are serving on committees and Governing Boards of Colleges, Hospitals and Social Welfare Organizations. One of our priests is a member of the Jamaica Welfare Commission, a statutory body set up by Government to co-ordinate all the social services in the island. As far back as 1892, Archbishop Nuttall founded an orphanage for destitute and orphan children. Unfortunately the orphanage has been closed, and so far none has been opened to take its place. However, the Juvenile Authority of the Jamaica Government has requested the Church to allow them the use of the Orphanage House as a Reception Centre for destitute and neglected children, and also for children who are declared "incorrigible". At this Reception Centre the children will spend two or three weeks before it is decided to which Industrial School they will be sent. There is also a project on foot to use one of our rectories in the country as a home for destitute children. The Church has lagged behind in this kind of social work, but a Committee is now at work to plan ways and means of regaining the lost ground.

Some thirty odd years ago the late Canon Wortley, a former Rector of the St. Andrew Parish Church, built a home for destitute West Indian children and a number of others. This was a remarkable venture of faith, and the "Wortley Home"—as it is now called—is maintained largely by voluntary subscriptions. The children have their own chapel and are cared for in an atmosphere of true Christian charity.

A few years ago a school known as St. Christopher's was founded at Brown's Town. This was owing to the vision, courage and energy of the late Father Gilby. With relentless insistence and purpose and in a spirit which does not brook failure he persuaded the Church authorities and many others beside to make provision for the education of deaf and dumb children. At St. Christopher's, deaf mutes are taught a craft and are given a reasonable chance of becoming useful citizens. The school is supported largely by voluntary contributions, and the

people of Jamaica will always be grateful to this good priest of the Church—Father Gilby.

Towards the end of 1950 the Church of England Moral Welfare Council generously made arrangements for a Social Worker to come to Jamaica for a minimum period of three years without any cost to the diocese. She is now happily at work and is getting to know local conditions.

Many of our churches have a Dorcas Society, which annually distributes thousands of garments and parcels of food to the poor. In this and in many other ways church people render social service albeit in a spirit of disinterestedness and without remuneration.

#### ST. PETER'S THEOLOGICAL COLLEGE.

With the disestablishment of the church in 1870 it became apparent that the ranks of the ministry must be filled in increasing numbers by Jamaicans. To this end a Theological College was established, largely through the vision and foresight of Archbishop Nuttall. With characteristic energy and planning the Archbishop built a Hall of Residence known to-day as St. Peter's College. Scores of our men have been prepared for the ministry there. A sound theological training is given and a number of our priests have qualified for university degrees. The college can accommodate ten men comfortably, and assistance is given to students who are unable to meet all the expenses of their training. However, with the rising cost of living, the value of the college endowments has greatly depreciated, and there is urgent need for financial help. The manpower in the diocese must be maintained at all costs, and while priests from the United Kingdom are always welcome and have a place in the diocese, Jamaica must give increasingly of her own men to the ministry. The Bishop of Jamaica, who will be in England during this summer, needs three or four priests for country districts, and a Canon Missioner.

#### WEST AFRICA.

The Jamaica Church has had a long association with missions on the West coast of Africa, and has taken an active interest in them. She has sent men to work there, and for nearly a hundred years has made annual contributions to the missions in the Rio Pongas and in Nigeria. The Rev. W. A. Thompson, one of our retired priests, worked for many years amongst the Hausa people and was largely responsible for the translation of the Scriptures into the Hausa language. Some time ago our men were withdrawn from West African work, but it is with much pride that we record the magnificent contribution to Church and State in Nigeria made by Archdeacon Lennon, a Jamaican who is shortly to retire from active service and return home.

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The present Bishop of Jamaica has entered into a goodly heritage. Nowhere in the Anglican Communion can be found a more hard-working Ministry or a more generous and grateful laity. The people

of Jamaica respond to genuine priestly devotion and pastoral care ; their hospitality is second to none. Admittedly, many social evils exist and the economic conditions leave much to be desired, but the Church is not blind to all this, nor does she sit idly by. To-day more than ever before she is devotedly ministering to the souls of men ; she is providing spiritual and moral leadership ; her schools are equipping boys and girls for future responsible citizenship, and to every aspect of the country's life she is bringing the purifying influence of the Gospel.

If the Church in Jamaica to-day does not offer scope for what is usually called pioneer missionary work, there is pioneering of another sort to be done. Conditions in Jamaica, as elsewhere, have changed and are changing ; the problems are many-sided ; the spirit of secularism has penetrated into the very warp and woof of our island life ; the Church is hard pressed for men and money, but all these are a challenge to our vision, our faith and our purpose, and it is in a spirit of humble trust—and reliance on the resources of God in Christ—that the Church girds herself to meet this challenge.

We salute the memory of those who gave generously and lovingly to the Jamaica Church in the past ; we rejoice in the tasks that now are ours, and we go forward trusting in the power of the Eternal Gospel revealed in Jesus Christ our Lord Blessed for Evermore.

“Brethren, pray for us !”

## BOOK NOTICES

*No Second Spring?* (H. B. T. HOLLAND : C.M.S., 2s.). This is a thrilling account of the pioneer work of the Christian Church on the North-West Frontier, particularly on the medical side. The author also deals realistically with the present difficulties and opportunities of Christian work in one part of Pakistan, and what he has to say is of great importance.

Another small book adds greatly to our knowledge of a part of the Christian Church about which many Churchmen know little. It is *The Christian Church and Missions in Ethiopia* (J. SPENCER TRIMINGHAM : World Dominion Press, 2s. 6d.). The author has an established reputation, and the value of the work is out of all proportion to its size.

*Should an Anglican support the Church of South India? Seven objections considered.* (ANTHONY HANSON : C.M.S., 1s.). The author has served as an Anglican priest in the Church of South India since its inception in September, 1947, until May, 1950. He deals with seven objections to the Church of South India raised in conversations with many people in England in the past few months, and records his firm conviction, based on his experience of living within the Church of South India, that the answer to the question raised in the title is “Yes”.



# LATIN AMERICA

By KENNETH G. GRUBB\*

**I**T is curious that Latin America so rarely impinges on the Englishman. If it does impinge at all, it is not on his understanding but on his belly. He wants meat. He sees his digestive salvation on the Argentine pampas. The Argentines, correspondingly, see a good bargaining position. The result is called an agreement, which, in turn, throws up matters for disagreement. This is called a regrettable state of tension. When so much is at stake, it is a pity that on our side we know so little of the people with whom we are dealing. They are capable of great achievements.

Over the western waves a newer New World is arising. A Latin-American writer, in a poetic mood, has added that it is rising like Venus from the waves. But it is nothing so lovely. Faust, resting in the sea caves of Rhodes in his restless pilgrimage, beheld Galatea born from the foam; he was a lucky wight to contemplate such a vision. But this new Latin American civilization, rising beyond the western seas, is strife and ambition in itself, with all the fever, and all the drive, and all the ceaseless bustle of men who can never look again on yesterday, or even to-day, and say, "Ah, still delay, thou art so fair!" All that nostalgia of the past, if it ever existed, has gone.

Great cities are being built with their tall buildings of many stories reaching up to the tropical skies. The old colonial mansions are ruthlessly torn down or tunnelled under to make way for broad avenues and blocks of flats. New ministries and public institutions are conceived and executed. The experiments in architecture are astonishing. Many people have heard of the Ministry of Education in Rio de Janeiro. It is by no means the most modern of these modern buildings, but it is an innovation. It is a palace of windows, protected by special devices against the full sun, the whole supported on pillars. The building of the Brazilian Press Association is a similar novelty. São Paulo presents much the same appearance. Caracas has increased its population from a little over a hundred thousand in 1930 to nearly seven hundred thousand to-day. Lima has branched out into residential suburbs that it would be difficult to surpass for elegance and convenience.

All this, as is well known, is accompanied, indeed sustained, by what is commonly called an inflationary situation. But this does not wear the air of menace that it does in Britain. These countries are producers of primary products, foodstuffs, minerals, oil and all the things that men need to eat, to adorn their wives and their houses, and to fly and to rush and to use on the grand scale, and to fight. This brings dollars and sterling into these countries, and manufactured goods can be bought. Argentina, Brazil and, to a lesser extent, certain other countries, have also growing industries of their own. Wages are raised, life becomes

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expensive ; it all has a familiar sound. But it only worries a few people a lot and for the rest the dance of the millions is good fun. It must be repeated—these are new countries. Consequently, comparatively few have savings, and personal insurance is not yet a widespread habit. The effect of inflation is, therefore, not immediately apparent to the individual. Where conditions are fluid, they can be remoulded fairly near the heart's desire, even if, paradoxically, the heart does not know what it really desires.

It is difficult to get a reasonably good flat in a leading town of Brazil for under £1,000 a year. In most capitals of the West Coast and the Andes, a hotel costs about four to five pounds per day. In Caracas, the Hotel Avila costs over seven pounds a day without food, and the service is nothing to wax eloquent about. A daily paper costs about one shilling and sixpence ; it may, indeed, be questioned whether the news of yesterday is ever quite worth that much. The glitter of this urbanism is fatally attractive, and many moths are caught in the flames. Buenos Aires is a city of over three million people in a nation of some seventeen million ; Santiago and Lima are not very far short of a million each—but I do not want to write a handbook instead of an article.

The depopulation of the countryside is a familiar and wasting disease in many parts of the world. It would, indeed, appear very much worse than it is were it not for the beginnings of mechanization of Latin American agriculture, so that the same work is done by fewer "péons". In these vast countries, where the soil is so often rich to the point of incredulity, the ultimate future must surely rest in agriculture ; at least the Food and Agriculture Organization would have strong views. A certain degree of industrialization is probably indispensable in order to satisfy national instincts and supply certain goods for which no nation likes to depend on its neighbours. But an insanity of industrialism is out of place. The real need is what no one will tackle because it is difficult and requires careful preparation—that is, the bringing of the conveniences of town life to the village and farm. This does not always suit State policy, anyway, as when there is a dictator it is usual for him to beautify the capital as a monument to his leadership.

The contrast between town and country is, perhaps, greater than ever before. This statement is not quite fair to Argentina, or to Mexico, and certain other areas, but as a generalization it can stand. The present economic trend favours the town. The United States, not to speak of other nations, are increasingly big buyers of raw materials, and prices have been raised to Andean heights, and also dropped. These conditions ought to mean that the countryside prospers ; they do, indeed, mean that an economic crop like coffee can command a high price, and the same is true of cotton. But the masses are living at the level of a subsistence agriculture, and are not much helped. There remains, particularly in the Andes, a poverty which is the more tragic because it is not admitted in official reports.

What is the influence of the Christian religion on this motley scene ? Latin America is the heir of the Roman Catholic traditions of the Peninsula. The Church accompanied the *conquistadores*, established her temples,

brought in her priests and raised the often beautiful monuments of her own architecture. Moreover, all this was done by the Church of Spain and Portugal: it was not a concentrated effort of the whole of Christendom. Such a work, on such a scale, was destined from the start to be superficial. There has been a tendency in some recent writing, for instance by Sr. Don Salvador de Madariaga, to overstate the achievement of Church and conqueror in Latin America. Much was, indeed, done but much was left undone.

The great kingdoms of pre-Columbian America were those of Mexico and Peru, and opulent and aristocratic civilizations were established in them. Below the ruling hierarchy there were, as there are to-day, the millions of Indians. It was these Indians who were baptized into the Church, pretty well *en masse*. Little was done, however, for their education or social uplift, or even for their instruction in religion. The government was taken over by the Spaniards, and subsequently, after the Independence, by the descendants of these families of Spanish origin. The Indians, still mostly speaking their own languages, live on the margin of the national life. Only in Mexico has there been a real, and not unsuccessful, attempt to govern the nation in the interests of all. In the Indian republics of the Andes, there has been no solution, hardly even an attempt at one, of the Indian problem, and I see little chance of a South American parallel to the Mexican Revolution.

What then is to be done? I frankly do not know. The backwardness of the mountain communities of the Andes is past belief. There is a stubborn intractability about the Indian, partly due to his lofty mountain habitat, for in Bolivia Indians live at altitudes of up to 16,000 feet. But part of it is due to profound inbred suspicion, the legacy of four centuries of Christianity and European civilization. Their lands have been taken from them, their gods exchanged for the saints of the calendar, and their freedom made subservient to the rapacity of rulers. And there is something strangely impenetrable about the Indian mind. The pictures and codices of the Mayas and Toltecs represent, we are told by experts, one of the highest known art forms. To me they are a cross between Picasso and a bad dream. Similarly, when I am face to face with the Indians in their villages, I feel a greater sense of hopelessness than when I stand amid the mud huts of India. Yet it has been proved, in isolated cases and in a very few communities, that the pure Gospel of Christ has power to penetrate even these strangest fastnesses of human personality.

This leads naturally to a comment on the state of religion generally in Latin America. It is the tragedy of Roman Catholicism in this vast region that it has oscillated between two extreme political poles. It has sought and obtained the favour of governments and usually used its position to establish a religious exclusivism of an imperialistic nature. Or, it has found itself the target of anti-clerical or even anti-religious reaction, and, as in Mexico and Uruguay, has suffered accordingly. This is a pity since the Church is called upon to-day for an active and sustained campaign of teaching and evangelism, and disinterested social uplift.

There are, indeed, certain bishops and priests who have made noble



efforts, and there has been a perceptible change in the attitude taken towards the Bible. As in all countries, a general secularism exists side by side with a particular devotion. The position also varies greatly. Thus in Mexico, the hierarchy has recently issued a long pastoral letter coming to terms with the régime which in turn has considerably modified some of its emphases. In certain cities large attendances can be seen at Mass, and the increasing number of religious orders from outside the continent has meant that Christian education is taken more seriously, and better standards set all round. But it is not altogether unfair to say that some of the Latin American republics leave me with an almost oppressive sense of the secularization of the common life.

The challenge of the Protestant missions has been healthy, and in certain republics, particularly Brazil, it has led to a remarkable growth in the Brazilian evangelical churches. It is absurd in Brazil to use the argument that there is anything inherently incompatible between evangelicalism and the Latin temperament. In the West, particularly in Bolivia and Colombia, there has been a grave recrudescence of persecution, and the lives of missionaries and of local believers have been endangered or even lost through the fanaticism of mobs. The way of toleration seems hard for the Roman Catholic Church in Latin America: it is so partly because of the fatal rhythm referred to above, partly because of the inherent outlook and all-dominant claims of the Church, and partly because of the temperament of these brave and vigorous nations.

I have only a superficial knowledge of the work of the Anglican dioceses, and the noble record of the South American Missionary Society is somewhat beyond my scope. In general, the British in Latin America rally round the Church. It is easy to say that this is superficial, but I think there is real affection for the Church, and something more than a naive respect for an institution that remembers Armistice Day and reserves the front pew for the Ambassador. The situation is not rendered any easier by the enormous increase in the cost of living, by the vast distances that a Bishop has to travel, and by the decline in some cities of the numbers of resident English. This may, perhaps, be compensated (if such a conception as compensation applies at all!) by the advent of more North Americans. But the North Americans—for Latin Americans are also Americans—do not tend, as individuals, to stay so long, and many of them belong to the "Union Churches". I do not think anyone need fear a crisis in the life of the Anglican Communion in Latin America, provided it is realized that it must set itself a limited target, being, in the main, that of the spiritual nurture of our own people. The size of the target is unimportant: that is determined by other considerations. What is vital is that it be well hit. It must be all bull's-eye.

# THE COPTIC CHURCH

By S. A. MORRISON\*

**N**O one is more conscious of the weaknesses of the Coptic Church than the Copts themselves. Ever since the establishment of the lay Community Council in 1883 rivalry between it and the Patriarchate has been intense, more particularly in regard to the control of religious endowments. The Council claims, with the support of the national Courts, that one of its major functions is to supervise the expenditure of Church funds. It urges, with good reason, that the money is needed for an expansion of Christian education amongst Copts and for the training of clergy. The Patriarch, the bishops and the abbots, however, refuse to hand over the endowments, and maintain that their experience of lay management does not encourage them to entrust their funds to the Council. Thus an impasse is reached, and almost all plans for Church development are held up. The periodic elections to the Community Council are accompanied by the bitterest rivalry between the two parties, which manifests itself in abusive propaganda as each seeks to gain control of the twenty-four seats.

Pre-occupied in this way with the affairs of their own community, few Coptic leaders are alive to the responsibility of the Church to act as leaven within the national life of Egypt. The "millet" system, which divides Egyptians into distinct and separate groups according to their religious affiliation, develops in them a limited community mentality. When a Coptic benevolent society is founded it is meant to serve Copts only. When a Coptic school is established its doors are open first of all to Coptic children. When a Coptic hospital is erected it is designed to supply medical service to the Coptic community. It is unusual to find Copts who are aware of any sense of vocation to give direction and leadership to the whole nation in its social and economic life.

Most Copts who take up politics as a career reveal a conspicuous lack of interest in the life of the Church. Some have gone out of their way to display their broadmindedness by playing up to Muslim sentiment, e.g. by prefacing their speeches by quotations from the Koran. Even the members of the Community Council frequently show that they are more concerned with the affairs of the Coptic community than with the deepening of the spiritual life of the Church and its members.

One reason for the divergence of interest between the laity and the Church is the fact that many laymen are much better educated than the clergy and that in consequence they do not derive from the priests the help and leadership they need. It is regrettably true that certain priests have been ordained without proper training, and that the intellectual and cultural requirements of the Coptic Clerical College in Cairo fall

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short of modern standards. The Community Council maintains that the root of the trouble is the fact that the College is still under the direction of the Patriarchate, and that were the Council to gain control it would model the course of training on that of the best theological colleges in the West.

Another reason for the separation between the educated laity and the Church is that canon law requires the appointment to the episcopate of monks and monks only. As the number of monasteries is small, and a large proportion of their inmates have received only the most rudimentary education, the intellectual standards of the episcopate are not high. To remedy this, several graduates of the universities in Cairo and Alexandria have enrolled themselves in the monasteries in the hope that one day they may be given an opportunity to serve their Church in some official capacity. Unfortunately, their election to the episcopal bench is often blocked by the conservative party.

The leaders of the Coptic Church, whether ecclesiastical or lay, evince in the main scant interest in the evangelism of the Muslim majority. Fear, no doubt, is a predominating cause. It is not easy to eradicate the memory of centuries of persecution. Even to-day Copts still suffer from many forms of persecution and discrimination. The liberties guaranteed by the Constitution of 1923 are largely nullified by that other article of the Constitution which declares that the religion of the State is Islam. Between individual Copts and Muslims friendships may be formed, but the predominating attitude of the Copts to the Muslims alternates between fear and contempt. Seldom is there a spirit of Christian love.

In private conversation and in the presence of other Christians, Copts are loud in their protests against the status of inferiority to which they are subjected. But it is rare for a Copt to give expression to his inner conviction in public. Those who live under the shelter of western democratic freedoms should be slow to sit in judgment on them. The Copts stand in grave danger of being penalised for an open protest. Great credit is due to those three or four Coptic priests and laymen who are outspoken in their public utterances and fearless in their condemnation of existing conditions.

Conscious of the common danger that threatens the position of all Christian communities in Egypt, many Copts have welcomed the opportunity of co-operation with leaders of other churches in the work of the Committee of Liaison between the non-Muslim communities. Others, however, on the grounds that the Copts alone represent the original Christians of the country prefer to negotiate with the Government direct.

There are other reasons why Copts at times show an un-co-operative spirit. They cannot forget that from dissident members of their community have been built up the congregations of the Coptic Catholic Church. They cannot overlook the fact that more than 99 per cent. of the members of the Evangelical Churches in Egypt derive ultimately from a Coptic origin. There are good reasons, therefore, why they should view with some degree of suspicion the activities and policies of other churches. Even the Anglicans who have sought for 125 years



to pursue a consistent policy of collaboration with the Copts often fall under suspicion, possibly because the word for "evangelical" and that for "English" in Arabic are almost identical.

Thus in relations with the Government as well as in their attitude towards other churches, Copts tend to adopt a defensive position. A contributory reason for this defensive outlook is that more than one thousand Copts every year declare themselves Muslims, more often than not for reasons which have no direct relation to religious conviction. Sometimes it is the desire to marry a Muslim, or to obtain a divorce from a Christian wife or an offer of work which leads to a change of religious community. It is true that the majority of these apostates wish later to join the church, but the Copts, quite naturally, are anxious to safeguard their traditional rights and to withstand the pressure of the steadily encroaching Islamic environment.

A continuous loss of membership to the Coptic and Evangelical churches and to the Muslim community is not the only problem facing the Coptic Church. There is also the corrosive effect of a mounting secularism, fortified by the absence of any dynamic influence in many of the Coptic churches. The drift from religion to a philosophy of materialistic hedonism is as destructive in Egypt as the parallel movements in the countries of the West. Occasionally it results, especially among university students, in an acceptance of communism as the only solution to Egypt's problems and as a means of escape from Muslim intolerance.

Finally a word must be said about the Coptic peasants resident in isolated villages where there is no church and no Coptic school. The loyalty of these groups to the traditions of their church is meritorious, but the fact remains that few of them know much about the doctrines of their own religion. The majority share the outlook and superstitions of their Muslim neighbours. It is to remedy this situation that in recent years the more progressive elements within the Coptic Church have bestirred themselves to open Christian village schools, where children can be grounded in their own faith and not be obliged to attend the Government "compulsory" schools, in which Koranic teaching is basic to the curriculum.

The task confronting the more enlightened and progressive sections of the Coptic Church is sufficient to daunt any but the most courageous spirits. Internal divisions, fear, a parochial outlook, a tradition-bound hierarchy, a priesthood lacking high standards of education and training, rivalry from other churches, a largely unshepherded peasant constituency, constant pressure from an Islamic environment, the spread of secularism—these constitute some of the problems in the path of those who are working for the revival, and where necessary the reform of their church.

It is not so generally known that at the present time there are no fewer than 439 reform groups or societies within the Coptic Church. Of these 150 are located in Cairo alone. The very number of these societies is itself an indication of one source of weakness within the Church, namely the inability of its leaders to co-operate harmoniously. Many of these societies are small centring around some strong personality

or a group of friends who are eager to change existing conditions. Some, on the other hand, are large and have branches scattered over the country.

It is not possible within the compass of this article to give a detailed account of the excellent work which many of the reform societies are doing. A few typical illustrations must suffice. The "Coptic Benevolent Society" renders assistance annually to thousands of needy Copts, and was responsible for the erection of the large Coptic Hospital in Cairo. The "Friends of the Bible"—a society founded with the encouragement of Douglas Thornton and Temple Gairdner—concentrates on work amongst students, and in particular encourages among them regular Bible study. It has opened the only three hostels for Christian men students in the Cairo area. The "Society of Love" issues a monthly magazine with a circulation of over 12,000 copies, and publishes a large number of devotional books. It is at present co-operating in the Laubach campaign by assigning four pages of its magazine each month to the fight against illiteracy. The "Society of Faith" and the "Society of Sincerity" own important schools. The former also has engaged a number of evangelists for preaching in village churches.

Two large Coptic women's organizations are responsible for opening and supervising Christian schools in the villages. One of these arranges a Training Course each summer for the teachers it employs. There are several groups which specialize in Sunday School work. The "Sunday School Movement" of Shubra, Cairo, issues a monthly magazine and organizes Teacher Training Classes. Another group in the Giza area has a three-years' course of training for its teachers, many of whom are present or past students of the neighbouring University. Some young men devote as many as four hours every Sunday to the instruction of children in the Bible, and themselves attend a course of training.

The range of services rendered by these societies is wide, comprising medical and welfare work; elementary, primary and secondary education; teacher training; assistance to the poor; the publication of books and magazines; the opening of hostels; advice and help to Copts who are tempted to change their faith; preaching in churches and Bible study; and occasionally evangelistic work among Muslims. In spite of the fact that on the whole the Copts are community-minded, and their sense of responsibility limited to members of their own church, there are individuals and groups who realize their duty to witness to the Muslims, so that at the present time there are more converts from Islam baptized in the Coptic Church than in any other of the churches in Egypt.

There can be no doubt that the stimulus to found these reform societies came from fear of the effects of the activities of the Catholic and Evangelical churches. The methods adopted by them are in the main copied from those of other churches. As yet the majority of their members are laymen, supported by a limited number of the clergy. Some of the societies, especially those of a more conservative character, receive the backing of the hierarchy. Others are regarded with suspicion as being excessively Protestant in their outlook. Sooner or later the effect of

all this voluntary effort for the revival of the spiritual life of the Coptic community, and for the raising of the physical, mental and cultural standards of its members is bound to make itself felt. What is pre-eminently needed is encouragement and leadership from the hierarchy. Attempts in recent years to secure the election of a reforming patriarch have not met with success. Most of the bishops still cling to their conservative and traditional outlook. It may not be long, however, before a change comes.

To expedite that change the most urgent need is for a transformation of the monasteries into centres of intellectual and spiritual life conforming more closely to the requirements of the twentieth century. A more progressive type of candidate for the episcopacy may then be expected to emerge from them. To supplement this, there is need for a radical change in the curricula and teaching of the Coptic Clerical College, to bring them into line with the practice of the best theological colleges of the West. From it would then graduate a more enlightened priesthood. A third pressing need is for a new spirit of co-operation among the Copts themselves. The Church at present is riven by the clash of strong personalities and by the rivalry that divides the various reform groups. Finally, there is need for all the other churches in Egypt to re-consider their policy, and to decide whether a spirit of co-operation with the Coptic Church in its quest for revival is not likely to be more fruitful than a policy of competition. Some churches are in fact already doing this.

That the spirit of God is to-day at work within the Coptic Church no impartial observer can doubt. That the leaders of the church, clerical and lay, may be granted vision, wisdom, forbearance, courage, and a spirit of co-operation should be the prayer of all who have its welfare at heart.

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## BOOK NOTICES

Two new books on the Bible which teachers and lecturers in Training Colleges will find of great interest are *The Saving History* (J. R. COATES ; Lutterworth Press, 3s. 6d.), which is a study of the Old Testament crises in relation to modern problems ; and *The Early Church and the New Testament* (IRENE ALLEN ; Longmans, 8s. 6d.), which is a general introduction to the New Testament intended particularly for Grammar Schools and Training Colleges, and contains valuable background information. *Scripture Lesson Notes for Teachers' Book I*, for Infants' Class I (D. I. BAGGOTT ; Longmans, 2s. 6d.), will also be found helpful. *The Unit Method English Course* (Longmans ; Pupil's Book I, 2s., Teacher's Book I, 3s. 6d.), has been prepared by MR. ADOLPH MYERS, who has much experience of teaching literacy in India and Africa. Not all will agree with his methods, but they must be taken seriously.



# RELIGIOUS STUDIES IN AN AFRICAN UNIVERSITY

By JAMES WELCH\*

**T**HE Department of Religious Studies is the newest in Ibadan University College. It began its teaching work only a month ago. It falls to it, therefore, to deliver the Inaugural Lecture on this Foundation Day.

The foundation of such a Chair, and the teaching of such a subject, will lead to many new problems in a country professing at least three different traditions of religious belief. To one or two of those problems reference will later be made. But it seems right at the start of this lecture to call attention to the fact that this Chair was established at the beginning of the life of this University. To some of our African students this may not seem remarkable; but to those of us who are guests from Europe comment will seem appropriate; for, with the exception of our sister institution in the Gold Coast, there is, so far as I know, no modern university, or university college, in Africa, Europe or elsewhere, which has, so early in its life, made provision for the academic study of religion.

It would be foolish to indulge in a too optimistic interpretation of the foundation of this Chair; theology can never again occupy the position it held in the mediæval universities; and no ecclesiastical Canute can order back the fast-running tide of modern university life in a world such as that in which we have to live and teach. But one interpretation can, I think, legitimately be drawn, viz. that the early foundation of this Chair was due to the wish of the College Council, especially to the African members of that Council; and I believe we shall be right in seeing in that wish a tribute to the work of Christian Missions in this country. Without the education given by Missions this university college would not be here to-day. Much of the pioneer work done by Missions—hospitals, schools, teacher-training and welfare work generally—has passed to Government and Native Administration; missionaries are often blamed for many mistakes and much narrow-mindedness; and some Africans now see in Missions only a part of the apparatus of imperialism which dominates their lives. Yet, when all has been said that can be said in criticism of missions and missionaries, I believe those Africans are right who recognize in the selflessness of so many missionaries a quality of life, and a way of life—the way of giving rather than of getting—which the Nigeria of the future will remember and for which it will be grateful.

In the universities of the Middle Ages theology was known as “The Queen of the Sciences”, and the faculty of theology reigned supreme. The classicist, the historian, the philosopher, the scientist, all felt that their teaching was consonant with, and indeed supported and illustrated

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the Christian revelation. Except in Roman Catholic universities that has ceased to be true; each branch of learning has claimed, and been given, its autonomy. Here I wish to call attention to the contribution made by the faculties of theology in the ancient universities not to the study of theology but to the development of those universities in their distinctiveness, and of those qualities in them which so largely shaped European culture and which, I hope, we shall develop here and fight to maintain. One of the major academic tragedies of my generation was the way in which the universities of Nazi Germany—the tragedy is being repeated to-day in Stalinist Russia—submitted to Government pressure, and altered their standards of scholarship, and even their criteria of truth; the veteran scientist Professor Einstein, on finding refuge in America, said that even the universities in his country had given way and that the only corporate body left which had refused to bow the knee was the Christian Confessional Church. Should the day come, which God forbid, either under the British Raj, or in a completely self-governing Nigeria, when Government begins to dictate to, and interfere in, the proper autonomy of this university, it is much to be hoped that enough people will be found to resist such pressure, and may-be, as has happened before, to leave this place, and to go out and seek to found a place of learning, however poor, which shall merit the name “university”. It will not be easy to merit that name: the two things a self-governing Nigeria must have are an incorruptible civil service and an independent university; the first may well depend on the second; and both are sensitive plants, easily damaged. It seems right to mention this point in this Inaugural, though not to develop it, because the new department wishes to make its contribution not merely to the study of theology, but, as in the ancient universities, to the building, in co-operation with other faculties, of a place of learning which shall be a community and not a mere aggregate of departments, and of a place of learning whose first responsibility will be not so much to the pressing and immediate needs of Nigeria, but to that deeper need of Nigeria that this place should *be a university*. That it should, in the words of Dorothy Emmet, “preserve, interpret, and pass on our cultural heritage in the Arts and Sciences, foster original work, and turn out a succession of people with trained minds, free minds, and a sense of responsibility.”

It is right, apart from the changed intellectual atmosphere towards the study of religion in the universities, and apart from the new realization that neutrality towards religion, as towards values, is not properly possible, that religious studies should take their full place in the life of a university, as a subject proper for academic study, with its own criteria and disciplines, its own imperative to follow the truth wherever it may lead, and its own scientific methods.

What syllabus of Religious Studies is proposed in this African University College, placed, as I have said, in a country professing three different religious traditions? It is an unusual syllabus—unique, I think, in any university. It falls into three parts: the study of the Qu’ran and the early history of Islam; the study of the indigenous religion of West Africa; and the study of Christian theology.



(a) From the first, since this college hopes one day to be the University of Nigeria, and since more than half the population of the country is Muslim, provision has been made for Muslims to study the sacred scriptures, and the early history, of their religion.

(b) The paper on the indigenous religion of West Africa is new in any syllabus. The way for it has been prepared by the modern study of social anthropology and the comparative study of religions. It is a far cry from the ignorance, perhaps pardonable, and the arrogance, perhaps not so pardonable, of "the heathen in his blindness bows down to wood and stone"—a misconception impossible to anyone who has lived close to African animism—to the academic study of African native religion in a university.

This branch of study presents us with a special difficulty. Some years ago Henry James wrote: "Things that involve a risk are like the Christian faith; they must be seen from the inside." That is true; it is impossible to understand the Christian faith from the outside. The same applies to Islam, and to African animism. Too much has been written about African religion *de haut en bas*, whether by the rationalist anthropologist who believes all religion is untrue, or by the Christian missionary who sees in animism only something to be destroyed. But, though it is possible to find Islamic and Christian scholars who can write of their religion from the inside, that is not possible for African animism. It is sometimes said that Christian missions have destroyed African tribalism, religion and morality; the truth is that if the European invasion of Africa had been confined to those who had no religion save a belief in rationalism, the disintegration would have been swifter. African society and culture, in their old form, have no defence against the acids of rationalism; and no one educated in the rationalism of cause and effect can understand African animism from the inside, because he has been insulated against understanding its premisses. This is a loss which must be accepted. What we can do in this dilemma is to find safety in the golden rule of the field anthropologist: "never ask the primitive why, but only where, when, what and how". This is legitimate in university study where the scientific method used in e.g. the comparative study of religions is concerned not with investigating spiritual experience, but with investigating religious phenomena, historically and comparatively, and independently of any preconceived theories or accepted loyalties. The way is therefore open for research into West African indigenous religion, or at least into the phenomena it presents as data for investigation; these are a proper subject for academic study.

Before leaving this subject of indigenous religion there are two needs which ought to be mentioned. It is a truism that no one can properly study African art who does not study African religion; but it is not sufficiently realized that a proper study of African religion needs a study of African art. The Department of Religious Studies would be enriched by the appointment of a musicologist to do research into African music and also into African dancing (as Marett taught, "primitive religion is not something thought out but danced out"); it would also be enriched by the establishing of a school of African Art so that



through a study of the indigenous plastic arts we might be helped to a fuller knowledge of indigenous religion.

One other benefit would follow from the study of West African indigenous religion. African life is a continuum: it is shot through with religion, and without some knowledge of that religion we cannot hope to understand any element in that life, whether it be kinship organization or land tenure, burial customs or marriage laws. Some students from the new department will go on to become leaders of a graduate African ministry; others to become teachers; and these in their work will have to teach those who still hold animistic beliefs, and many who are influenced, often unconsciously, by the religious beliefs of their fathers. For such, the academic study of the indigenous religion of their people will be invaluable.

(c) So much for our study and teaching of Islam and of West African indigenous religion. What of Christian theology? A theology presupposes a revelation: what are the contents of the Christian revelation? A department of Religious Studies should offer scientific instruction in the theory of the Christian religion: what is that theory?

It is sometimes thought that the multiplicity of Christian confessions means that there is no cohesion of ideas among Christians. That is untrue. A study of all the main Christian confessions—Orthodox, Roman Catholic, Anglican, Reformed, Free Church—reveals a large scheme of ideas common to all, and the similarity of those ideas is far greater than the differences which divide the Christian from non-Christian or secular thought. All these confessions profess belief in the Doctrine of God in its Trinitarian form; in the Person of Christ as human and divine; in the Work or Grace of Christ; in the Doctrine of the Last Things; in the Church; and in the Sacraments—though the differences between Christian bodies are most clearly seen in the different interpretations placed on the last two doctrines.

These six ideas, or rather schemes of ideas, form the central affirmations of what is called Dogmatic Theology. These ideas are not invented by men; they are the data of a revelation given by God.

Southern Nigeria has many Mission theological colleges. The Missions are interested in the new Department of Religious Studies at Ibadan. What may they rightly expect of it? Can it offer them any help in the theological training of their ordinands? It is important to answer these questions as the new department starts its work, both because Missions and students are asking them, and because the answering of them defines the proper work of the department.

Bishop Stephen Neill, during his visit to Ibadan in May, was emphatic that no university can or should prepare men for the Ministry. I cannot think the Scottish universities would agree with him; but in England that view is held by the Anglican and Free Churches; all ordinands go to theological colleges, even if they have graduated in theology at the university. Further, no university can or should teach the distinctive formularies of the different confessions; it could not, e.g., prepare for ordination Baptists, Presbyterians, Methodists and Anglicans. That is clear. And the position can be made clearer by an appreciation of

the nature of the two great branches of theological study—Systematic Theology and Historical Theology.

What the new department offers to the training of a graduate African Christian Ministry is therefore clear: study of the Philosophy of Religion; study of West African indigenous religion; and the study of Historical Theology which includes a scientific study of the Old and New Testaments, the history of the ideas men have held about God, and the history of the expansion of Christianity through 1900 years.

My last point is controversial, and this lecture ends in a query.

Classical Christian theology is the child of the marriage between Hebrew religion and Greek philosophy. To Hebrew religion God was Righteous Will. To Greek philosophy God was Supreme Intelligence. In A.D. 70 the young Christian Church was largely cut off from its Hebraic parent by the Fall of Jerusalem; and, at the same time, Christianity moved into a Europe dominated by the ideas of Greek philosophy, Hellenic culture, Roman law and government, and pagan sacrificial cults.

It would be an untrue simplification to think of primitive Christianity as Hebraic-Christian only; the prologue to the Fourth Gospel, and the later epistles of St. Paul are enough to disprove that.

None the less it is legitimate, even for Western Christians, to regret that the influences playing on Christianity during its formative period derived more from Greece than from Palestine. The Western Catholicism we know was largely shaped, in its intellectual formulations, by men trained in Greek philosophy, either in the Platonism of early scholars such as Augustine, or the Aristotelianism of later scholars such as Aquinas. Palestinian Christianity in Europe increasingly assumed Greek dress.

The question before African Christians is this: Must African students study Christian theology in its western, i.e. largely Greek form, or is the African mind and feeling for religion closer to the Hebraic? And, if so, ought theological teaching in Africa to devote itself to Biblical, largely Hebraic, theology, and to leave the Church in Africa to work out its own African formulations of the Christian faith?

Is this fanciful? Are those right who say that African society and culture are doomed, and that the African must break completely from his past and follow the road of European individualized society, and be trained in those European ways of thinking which owe so much to Greece? That the African student of theology must be trained in classical Christian theology, so that, e.g., he must be taught Aristotle as interpreted by Aquinas?

I think a knowledge of African history may make us pause in answering those questions. A valuable piece of research by Groves, now being published under the title *The Planting of Christianity in Africa*, reminds us that the missionary invasion of Africa in the nineteenth century was the third invasion of Africa by a missionary Christianity. What is left to-day of the Christian churches planted in North Africa, of whom the greatest leader was St. Augustine, himself born there, and to whom the Christian Church later gave the title of The African Doctor? What is left of the Christian churches planted in West Africa by the Portuguese missionaries of the fifteenth and sixteenth centuries?



The Church in North Africa was, in its day, the most vigorous and brilliant part of the Undivided Church. A Vatican authority recently said that "at least two negroes were Popes in the course of the first five centuries of the Christian era". Yet, except in Egypt and Abyssinia the Christian Church in North Africa was extinguished. Why? A history colleague of mine believes it was due, not to its connection with a alien form of thought, but to its connection with an alien form of government.

Whatever the explanation, or explanations, a Department of Religious Studies in an African university is bound to be concerned with the phenomenon of the disappearance of the Christian Church from North and West Africa in the seventh and sixteenth centuries, and with the causes of that disappearance. If the disappearance was due to the connection of Christianity with an alien form of government, we may, though history does not repeat itself, and though the circumstances of to-day are different in that Africa is now opting for European education and civilization, be faced with a similar situation in a country like Nigeria moving rapidly to self-government. When the British Raj goes will Christianity, which came with—and was spread under—that Raj, remain? We need to undertake research into the probable influence of Nigerian nationalism on the Christian Church here which, though it began under foreign missionary stimulus, is now, certainly in its non-Roman branches, an indigenous Church, self-governing, self-supporting and self-propagating. We have arranged to start research into this problem immediately.

If, on the other hand, the two disappearances of Christianity from Africa were due, to any extent, to the fact that Christianity came in European, partly Greek, and therefore alien concepts, and for that reason failed to take root; and if the Old Testament appeals to Africans largely because Hebrew ways of apprehension and feeling are closer to theirs, and that that is also one reason for the appeal of Islam, then the new department of Religious Studies must ask whether theological education in Africa should follow the Græco-Christian path of Europe, or whether it should, while avoiding the danger of a false antithesis between the Hebrew and Hellenic elements in Christianity, concentrate as much as possible on the Hebraic-Christian legacy of early Christianity, and leave Africans to make their own formulations of the revelation originally given in Palestine.

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### BOOK NOTICES

*Tradition and the Spirit* (DANIEL JENKINS. Faber & Faber, 12s. 6d.). This is a serious and scholarly work written by a Minister of the Congregational Church, which is challenging both from the Protestant and from the Catholic standpoints. The relation between tradition and the freedom of the Spirit is discussed in the light of the Church and Society at the present time. The thought which such a book as this must provoke is of very great value not only to those who are concerned for the growth of ecumenicity, but also for those who guide the theological development of the younger Churches.